THE

BHAGAVAD-GITA

TRANSLATION AND COMMENTARIES

IN ENGLISH

ACCORDING TO

SRI MADHWACHARYA'S BHASHYAS

BY

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LIST OF REFERENCES NOT MARKED.

Page		Page	
13	I-28-29 (Gita)	201	III-iv-34
14	II-iii-9 & 17	212	II-iii-9
98	I-iii-10 (Katha)	239	III-iii-57
104	IV-i-13, &c.	251	I-ii-7 and I-iii-12, &c.
141	II-45 &c (Gita)	255	III-iv-15
142	IV-25 &c (Gita)	258	III-ii-42, &c.
142	V-3 (Gita)	258	II-i-35
143	II-52 (Gita)	262	II-iii-18 & 19
143	II-52 (Gita)	276	II-iv-15
155	III-iv-15, &c.	276	III-i-4, &c.
191	III-iii-54	277	I-iii-22
192	IV-ii-22	302	III-ii-11
198	II-i-19		

Except those otherwise marked the references are to the Vedanta Sutras as commented upon by Sriman Madhwacharya.—(*Vide* the translation thereof.)

INTRODUCTORY.

The Bhagavata states that the Vedas are not to be studied by Women, Sudras, or fallen Brahmins; and for their sake the glorious Vyasa has been so gracious as to write the Mahabharata. They are to obtain their knowledge of Dharma (duty) and God by means of the Tantra works explained to them in part.

The Mahabharata consists of eighteen Parvans or books *viz*., 1. Sambhava. 2. Sabha. 3. Aranya. 4. Virata. 5. Udyoga. 6. Bhishma. 7. Drona. 8. Karna. 9. Salya. 10. Gadâ. 11. Saushuptika. 12. Sânti. 13. A'nusâsanika. 14. A'swamedhika. 15. Mausala. 16. Mahâprasthâna. 17. Svargârohana. 18. Bhavishyat parvan. Here in the Bhishma Parvan is to be found the Bhagavad-Gita, the dialogue between Sri Krishna and Arjuna, which is an epitome of all the teachings contained in the Bharata, the very nectarine essence of the Bharata-parijata. It consists of eighteen Chapters or discourses; the first six treat of knowledge as a means of attaining to final beatitude; the second six deal with the means of acquiring such knowledge, while the last six chapters discuss, explain and add to what has been stated in the preceding Chapters. The first Chapter and a few verses of the second are intended to show the occasion for Sri Krishna's precepts to Arjuna.

THE
BHAGAVAD-GITA.

FIRST ADHYAYA.

Dhritarashtra said:—On the field of Kurus, which promotes righteousness, what did they, O Sanjaya, my people (my sons) and the Pandavas who eager for battle had (there) met together. (1)

[*Note.*—Though he was aware, as everyone did, that the Pandavas were the receptacle of God's grace, D. enquired Sanjaya in the hope of hearing that his sons were victorious.]

Sanjaya said:—Now the prince Duryodhana having seen the army of the Pandavas arrayed (in battle order) approached his teacher (Drona) and spoke (these) words. (2)

" Behold this mighty host of the sons of Pandu, O Acharya, which is arrayed by Drupada's son, thy intelligent pupil. (3)

" Here (in the army) are heroes and great bowmen who are equal in battle to Bhima and Arjuna, (to wit), Yuyudhana, Virata, Drupada, (all) of the great car, (*i.e.*, great warriors) ; (4)

" Dhristaketu, Chekitana, the prince of Kasi, Purujit, Kuntibhoja, Saibya, (who are all) men of prowess and foremost among men ; (5)

"Yudhamanyu the victorious, Uttamaujas, the undaunted, Subhadra's son (Abhimanyu) and the sons of Draupadi, every one of them being a Maharatha. (6)

[*Note.*—A single warrior who skilled in the use of weapons and missiles is able to fight ten thousand bowmen, is called a Maharatha.]

"Now on our side also (thou mayest) know those who are the best among the leaders of our army; I name them for your special notice. (7)

"Thyself and Bhishma, and Karna, and Kripa the victorious in battle, Aswathama, and Vikarna; so also (Bhurisravas) the son of Somadatta; (8)

"And many others (are) the warriors armed with diverse weapons and missiles, all dexterous in battle, that have renounced their life for my sake. (9)

"Such (as it is), insufficient seems the strength (army) carefully looked after by Bhishma; but sufficient does this army of theirs appear, which is ably led by Bhima. (10)

"Therefore, all ye standing in your respective divisions (places) in the different ranks should chiefly guard Bhishma." (11)

In order to cheer him, the aged Kuru, the grandsire (Bhishma) the glorious, made a lion's roar and blew his conch. (12)

At the same time were sounded the conches, war-drums tabors, and drums, horns, and the sound became tumultuous. (13)

Then seated in their great chariot yoked to

white horses, Mâdhava and the Pândava (Arjuna) blew their divine conches. (14)

Hrishikesa (the ruler of the senses) blew his Panchajanya and Dhananjaya his Devadatta; Vrikodara of terrible deeds blew his mighty conch Poundra. (15)

The King Yudhishtira, the son of Kunti (blew his conch) Anantavijaya; and Nakula and Sahadeva, (their conches), Sughosha and Manipushpaka. (16)

And Kâsya of the great bow, Sikhandi of the great chariot and Styaki the unconquered, (17)

Drupada, and the sons of Draupadi, O Lord of earth, Saubhadra the mighty-armed, all separately blew their conches. (18)

That tumultuous uproar rent the hearts of the sons of Dhritarashtra, resounding through earth and sky. (19)

Then having seen the sons of Dhritarashtra standing in battle order, the throwing of missiles, having almost commenced, Arjuna the son of Pandu whose emblem is an ape took up his bow. (20)

And then speaketh (spoke) this word to Hrishikesa, O Lord of earth,

"Achyuta, stay my chariot in the middle of these two armies, (21)

"So that I may see who have stood up eager for battle and with whom I should fight in this outbreaking war; (22)

"So that I may also note those who have here gathered together and intend to gratify the evil-minded son of Dhritarashtra." (23)

Sanjaya said :—Thus spoken to by Gudakesa (one that has overcome sleep), O Bharata, Hrishikesa drove the best of chariots to the middle of the two armies ; (24)

And having stayed it in front of Bhishma, Drona and all the princes of earth, said, " Partha, behold all these Kurus. (25)

There standing up in both the armies, Partha saw fathers (uncles) and grandfathers, teachers and mother's brothers, brothers (cousins), sons and grandsons, comrades, fathers-in-law, and benefactors ; seeing all these kinsmen standing arrayed that Kunti's son was deeply moved to pity and in sadness spoke this (as follows). (26 and 27)

" At seeing these my kinsmen, O Krishna, that stand up eager to fight, my limbs fail and my mouth is parched, my body quivers and my hair stands on end ; *gandiva* slips from my hand and my skin burns all over. (28 and 29)

" And I am not able to stand and my mind is whirling, and I see evil omens, O Kesava, (30)

" Nor do I see anything good in slaying my kinsmen in battle ; Krishna, I wish not for victory, nor kingdom nor pleasures ; what is kingdom to us, O Govinda, what enjoyments or even life ? Those for whose sake kingdom is desired as well as (pleasures and their means—all those stand here in battle abandoning life and riches, the preceptors, fathers (uncles), sons, as well as grandfathers, mother's brothers, fathers-in-law, grandsons brothers-in-law and (other) kith and kin ; I do not wish

to slay these, O Madhusudana, though they (would) kill (me), and though it be for the kingship of the three worlds; how then for earth? In slaying the sons of Dhritarashtra, what pleasure can be ours, O Janardana? (31—35)

Only sin will take hold of us in slaying these, for though they are ruffians, we kill our own kinsmen. So it is not fit that we kill the sons of Dhritarashtra, our kinsmen. Indeed how can we be happy, O Madhava, having killed our kith and kin? However, these infatuated with greed do not see (the guilt) in the destruction of the race and do not see the sin in being treacherous (to the lives of) friends. Why should not we (also) see (that it is wise) to turn away from such a sin, O Janardana,—we who clearly perceive the evils in the destruction of races? (36—39)

(What are the evils?)

In the destruction of the race, the virtues of the race handed down from time immemorial perish altogether. When virtue is lost, vice invades the race. Being overpowered with vice the women of the race become corrupt; women corrupted, O Varshneya, the confusion of the Varnas (castes) arises; (such) confusion of castes leads to hell the race as well as those who prove its ruin; for their ancestors fall deprived of rice-balls and libations of water. By these misdeeds of the slayers of family leading to the confusion of castes, the eternal caste virtues of the race are destroyed, O Janardana, and men who have lost the virtues

of the family, we are told, surely live for ever in hell. (39—44)

Alas! to commit a great sin we have made up our mind, in that we, desirous of the kingdom and pleasures thereof, are prepared to slay our kinsmen; (so I think) it would be much better for me if the sons of Dhritarashtra with weapons in their hands should in the battlefield slay me unarmed and unresisting. (44—45)

Sanjaya said:—"Having thus spoken on the battlefield Arjuna sank down on the seat of the chariot, casting away his bow and arrow, his mind perplexed with grief."

Thus ends the first Adhyaya of the Upanishads of the Bhagavad-Gita entitled the Despondency of Arjuna.

SECOND ADHYAYA.

Sanjaya said :—To him (Arjuna), thus overcome with pity, with eyes dimmed with tears and grown despondent, Madhusudana spoke these words. (1)

The blessed Lord said :—Whence has this infatuation thus inopportunely invaded thee which behoves the ignoble and stands in the way of Svarga and glory, O Arjuna? (2)

To despondency do not give thyself up, O Partha; it does not become in thee. Shake off the paltry faint-heartedness; and stand up, Oslayer of enemies. (3)

Arjuna said :—O Madhusudana, how in battle shall I attack the venerable Bhishma and Drona with arrows, O slayer of foes? (4)

Better to live by begging in this world than to slay the glorious elders, who are pursuing (great) purposes. On the other hand, if I slay the venerable elders, I should enjoy the pleasures besprinkled with their blood. (5)

Note.—The term Arthakama may also be translated thus: who are my wealth and joy.

Nor do we know which is more probable, that we conquer them or that they conquer us; those very sons of Dhritarashtra stand before us, whom having slain we might not wish to live. (6)

My very nature, natural courage, is overpowered with the vice of faint-heartedness. I am bewildered as to what is right and ask Thee Which is surely the preferable course? Please tell me decisively, I am Thy disciple, rule me who am seeking Thy refuge. (7)

Indeed I see not what could drive away the grief that withers my senses, even if I should on earth obtain the richest kingdom without any rivals, or even the lordship over the gods. (8)

Sanjaya said:—Having thus spoken to Hrishikesa, Gudakesa, the terror of foes, said to Govinda "I will not fight," and became silent. O Bharata, Hrishikesa in a laughing mood spoke these words to him that (stood) despondent in the midst of the two armies. (9-10)

With the knowledge of the greatness of the Lord and devotion to Him, whatever is done as His worship or as one's own duty, becomes highly righteous; and the highest virtue to be practised by the Kshatrias is the chastisement of the haters of Narayana and their followers. To Arjuna who out of love for his kinsmen regards that duty as something unrighteous, Sri Krishna intends in the whole of the Gita Sastra to show clearly that his highest duty is of the aforesaid description and everything in contravention of it becomes violation of duty. Now to begin with the Lord points out that his grief proceeds from lack of judgment.

The blessed Lord said:—Thou hast grieved for those that should not be grieved for and yet speakest words of *wisdom*; the wise grieve not for the dead and (as) for the living. (11)

Words of wisdom, i.e., arguments framed with thy own understanding, not agreeable to the wise. The term, Pragnavada may also mean words or arguments contrary to the views of the wise (Pragna+avada). For in the words of Arjuna

'Seeing my kinsmen &c.,' ( ) there is no word or argument acceptable to the wise. And the wise never speak of the chastisement of the haters of Narayana and their followers as Adharma (unrighteous). The hemistich explains why those about to perish need not be grieved for. *For the dead* shall be taken in the sense of 'for those whom death awaits.' *And for the living*, in the sense of 'as for the living'; *i.e.*, the wise do not grieve for those who are about to perish just as they would not grieve for the living; or just as the living do not deserve to be grieved for, so also those whom death is about to overtake as well as the dead need not be grieved for. The copulative conjunction has the force of 'like' or 'as' implying comparison. Hence the qualification in the first half 'those that should not be grieved for.'

Then arises the question 'why the wise do not grieve,' how A's arguments are not acceptable to them.' The matter should be analysed thus: whether A's grief is on account of the destruction of their souls or it is on account of the destruction of their body or whether it is on account of the belief that the body being dissolved the soul ceases to be, and the destruction of the one is the destruction of the other. To refute the first of these three positions, He says:

Nor at any time verily I was not, nor thou, nor these princes of men; nor verily shall we all ever cease to be hereafter. (12

Nor at any.. I not, *i.e.*, I did exist; thou didst exist, these princes also did exist; you and I, we all indeed shall exist in the future. Here the relation to the past and the future being told, the eternal nature of the soul without a beginning is pointed out. The existence at the present being explicit is not expressly stated. When the two negatives are sufficient to make the statement emphatic, the other particle 'verily' draws our attention to the text, 'The eternal of the eternal,' which draws a distinction between the eterna Lord and the souls that are also eternal. The former does not come into the state of being limited by a material body which is subject to birth and death, while the souls suffer

the pains arising from birth and death affecting their bodies. The particle 'cha' in the second half is to cumulate the absence of destruction and the absence of beginning together. The particle 'tu' directs attention to the distinction between the Lord and the souls, though both eternal as already stated. This is discussed in the Sutras ( )

Those who have not already admitted Sri Krishna is the Lord without a beginning, will construe the sentence as it is. But those who already know that, and only doubt the eternal nature of souls will supply the words 'just as—so also' and construe the sentence thus : just as it is not that I did not exist, so it is not that thou as well as these, ye all, did not exist, *i.e.*, just as I exist through eternity, so do you all.

Here the two interpretations of the sentence imply the following two syllogisms.

(1) Krishna, Arjuna and other intelligent beings are indestructible; for these are all positive entities from eternity like the Prakriti to be spoken of in the verse (16).

All positive things from eternity are indestructible. Krishna and other intelligent beings are positive things from eternity. Therefore Krishna, etc., are indestructible. (The proof of the major premise is given in the verse 16).

(2) All the intelligent beings who have no beginning are indestructible. Arjuna and other princes are intelligent beings from eternity. Therefore Arjuna and other princes (just as Krishna is) are indestructible. The proof of the major premise is afforded in the verse (13). The proof of the subject of the major premise, *i.e.*, the middle term, rests upon the Sruti, ('The eternal of the eternal). Thus it is shown to Arjuna that the souls being eternal and not fit to be grieved for, the reasons for his grief are ill-founded and inadmissible in the view of the wise. (12)

A. The second alternative that the grief is on account of the destruction of the body is refuted thus:

Just as childhood, youth (and) old age (befall) the dweller of the body while in the same body, so also

change of body befalls (him); the wise one therefore does not become perplexed thereat. (16)

V. When every state of the body passes away in the succeeding state, the body is a fresh one; so the body in the state of childhood having gone, or that in the state of youth, no grief is seen resulting. But here the reason for the absence of grief is apparent in that the body in the subsequent state quietly succeeds, the loss being thus fully made up. Now it is pointed out that there is no occasion for grief even on death, *i.e.*, on the fall of a body as a whole, since another body is sure to take its place. Especially when the old and worn out body appears a satisfactory representative of the youthful body that is lost, it must be all the more satisfactory to obtain a fresh one on the fall of the worn out frame. Hence the wise do not grieve for the loss or the destruction of the body. That in the first case there is only the change of state, while in the other there is the change of the thing itself subject to the state, is a matter of no great consequence; for we see gold is paid and cotton stuff is purchased in its stead. The change of condition here spoken of refers only to the limited soul imprisoned in a body; but it does not refer to the Lord in whose case there is not the question of His being related to a separable or material body as there is in the case of the soul. All this is pointed out by the use of the term 'DEHIN' (the dweller of the body).

An objection may arise thus:—There is no soul other than the body itself. Taking this view, it will be found that in the aforesaid syllogisms the major term would either be found altogether false or become contradictory, when the middle term is the body; or if the soul be taken as the middle term, it might be altogether false, the subject not being granted or proved. These are the two views under the third alternative in refutation of which the same verse is again interpreted thus:

In the same body the experience arises of the different states, childhood, youth and old age in this manner:—'I who was in childhood am now the occupant of a youthful body; I

who was in a youthful body am now in an old and worn out one.' This experience by its nature implies *one* dweller in the body from which he is evidently different. The term 'body' here means the collection of the material frame, the organs of sense and the mind. In one and the same individual of intelligent nature distinct from the body and mind and the various organs of sense the mental experiences of objects do arise, while the body etc., being unintelligent cannot be the identical subject of the various experiences. Thus the soul is to be inferred to be a distinct entity from the body, etc., from the universal observation that the consciousness of being the identical possessor of various experiences of the changing objects or of the different means thereof is not attributed to the body etc. By the use of the singular as 'the dweller of the body,' only ONE distinct from the body is shown to be the conscious subject of the different states, such as childhood; similarly the succession of several bodies befalls one and the same individual. Thus in the first half the distinctness of the soul and by the first three feet the change of successive bodies are clearly shown. The subject of the major premise, when the soul is taken, is therefore not unproved; for the very activity of the new-born child, especially towards appeasing its hunger, enables us to infer the existence of one conscious individual in that body acting under the impulses which are the results of experience in a series of similar previous existences and thereby to infer that the intelligent principle is an eternal entity.

Still it may be asked why that consciousness implying the identity of the subject should not be attributed to the body or any part of it, which Charvaka and other people argue to be the case. The solution of the question is thus given:

The wise do not commit any mistake in that respect. That is, the specious or fallacious arguments are perceived by those who have a correct understanding that the body and the organs are evidently the means, but can never be the agent that is the common subject of all experiences (13).

The next questions that agitate the mind of Arjuna are

these: "Krishna, all that you have said is quite true. According to the explanation now given there is no loss of the body, too; for when one is lost, another and better one is ready to take its place. Hence it has been observed there is no reason for grief that the kinsmen will be lost, since they are not destroyed. However, when they are dead it is I that shall be the loser and subject of misery; for I could not then enjoy the sight of their beloved person, their embraces, their conversation, etc., which are the only means of happiness; on the other hand, there is sufficient cause to make me miserable when I see their beloved person mutilated, cut and torn." To clear these doubts the Lord says:—

The contacts, indeed, of the objects, O Kunti's son, (do they alone) become the cause of hot and cold (sensations), pleasure and pain? They come and go, they are impermanent; O Bharata, render them ineffectual. (14)

V. The word 'Matrâ' means what are perceived and is from the root '*Mä*'; hence it means the objects of sense as well as knowledge of smell, etc. The words hot and cold imply the experience of the several objects, agreeable and disagreeable. When good smell, good taste, good colour, etc., are presented in experience, they give pleasure. When disagreeable smell, etc., are presented they cause pain. By the particle 'tu' which has the emphatic force is uttered in a questioning tone. The question is this. O Kunti's son, do you think these contacts of the objects and the senses alone and their mere perception, whether they are good or bad, can become the source of pleasure and pain? No, they alone cannot. On the other hand they are capable of becoming such when *Abhimana* is added to them. This Abhimana may arise in three ways. 1. The individual may regard the objects to be good and so love them. 2. He may think them hostile and so hate them. 3. He may be so foolish as to look upon the body and mind and the organs as permanently belonging to self and so he may

fail to see the distinction between his self and the perishable things.

To show why the contacts alone cannot with reference to the several objects be said to become the cause of pleasure and pain, the clause '*They come and go*' is added. Hence it is to be construed thus:—'Since they come and go'; or it may be taken as a restrictive clause furnishing the reason. This characteristic being variable is predicated of the *contacts* of objects *that are the cause of* cold and heat, pleasure and pain. When anything is predicated of something that is qualified by some condition, the affirmation or denial contained in the predicate affects the condition limiting the subject. According to this principle the variable character stated by the clause 'They come and go' belongs to or restricts the attribute of the contacts, *viz.*, that of being the source of cold and heat, pleasure and pain. That is to say, the contact between the objects and the senses being always granted, they give pleasure or pain or cease to do so as Abhimana is present or not. For in sleep and similar states Sri Chandana (the cool sandal pigment) or a spark of fire, etc., may come in contact with the organ of touch which is necessarily connected with the internal organ of mind and its inseparable master, the soul; but then the experience of pleasure or pain is not seen to arise. Even in the waking state we see that a particular sense ceases to produce its experience, if the 'will' of the intelligent soul is not prepared to place the mind at its service. Thus by the presence or the absence of the *one* circumstance Abhimana or will, the power of the contact between the objects and the senses is determined as effectual or ineffectual in producing pleasure or pain. Now, it is clear, mere contact of these two cannot become the source of pleasure and pain. It should be noted that even *in sleep the sense of touch does not cease to act*, though the other senses may be closed. It is for the purpose of pointing out the fact that the contact between this sense and the objects exists even in that state, that the terms cold and heat are used as indicative of the two states, agreeable and disagreeable.

Moreover, the variable character is not in the form of a

continued series of two alternating states of pleasure and pain, like the current of water in a perennial stream. Such a continuity of the contacts between the senses and their objects yielding pleasure and pain cannot be observed to exist. If there were such continuity, the circumstance of Abhimana or will observed to be causally connected with the two states should be denied altogether. It would also be inconsistent with the whole course of the arguments intended to turn away Abhimana from the heart of Arjuna. But on the other hand there may be and there is complete interruption in the alternation of the states, just as the change of colour in leaves and flowers takes place, the succeeding state never changing for that of the previous one. We actually observe the continuity of these sensations is effectually interrupted in deep sleep, in a swoon or trance, in deep meditation, attended with a state of perfect insensibility to external impressions. Such is the variability here intended to be conveyed, to explain which proceeds the next clause 'they are impermanent.' Now the sense of the whole verse is this: The contacts of the objects with the senses, which are the cause of giving cold and heat (the agreeable and disagreeable sensations) are as such only impermanent, that is, may altogether cease to be the source of any sensation, of pleasure and pain. Since the capability or power of the contacts to give pleasure, &c., may be interrupted, it becomes clear that only when joined to Abhimana the contacts are effectual. Hence Arjuna is desired to render the force of contacts ineffectual by giving up Abhimana. If one of the circumstances the presence or absence of which is invariably observed to precede the production or the absence of an effect is taken away, we cannot expect the other circumstances alone to bring about the effect. (14)

Ob:—Misery or grief might be avoided by not going to battle. So it might be asked why one should go to battle and seek to overcome grief by endeavouring to root out Abhimana. In clearing this doubt of Arjuna the Lord points out that the absence of grief to be secured by erasing Abhimana

or false love of body, &c., though in itself a great end, becomes also the means of realising the final beatitude, and says:

O Bull among men, whomsoever these (contacts) indeed do not agitate, that Purusha, who unperturbed regards equally pleasure and pain, becomes fit for immortality. (15)

The term 'Purusha' is used here to convey two facts: one who has the actual perception of the body; and one who knows the Perfect (Brahman). Unperturbed, *i.e.*, capable of keeping himself above the influence of the exhilaration or dejection that may be produced by the pleasurable or painful sensations; then he can regard pleasure and pain equally. He regards even pleasure to be pain on account of its being unfit to be sought after. Just as pain is no end of man, so the pleasure arising from the objects gratifying the senses is also no end to be sought after; this being an impediment to seeking eternal bliss. He who thus looks upon both pleasure and pain in this light comes to regard both equally fit to be avoided. Hence the person, man or woman, destitute of Abhimana whom the prospect of pleasure and pain does not at all agitate is able to tread the path of Mukti. The term 'unperturbed' furnishes the clue to the next stage of becoming indifferent to pleasure and pain. And this indifference leads to nipping Abhimana; for now the soul ceases to look upon certain things as the cause of pleasure, while in other things he does not see the source of pain. The two senses of the term Purusha remove two objections.

(1) In sleep and some other states absence of Abhimana may be common to the wise man as well as the worldly men of ignorance; and in such states no feeling existing, it might be supposed that the worldly men are also equally entitled to Mukti. This difficulty is removed when we say that Abhimana should be absent when the Jiva is wakefully conscious of the body.

(2) Mere absence of feeling cannot lead to immortality or Mukti, since the Sruti emphatically lays it down that only

by knowing Him the soul is released. This objection is also removed by saying that the person who sees the perfect Brahman is capable of overcoming Abhimana, &c.

A. Arjuna has already said that the slaying of kinsmen, ruffians as they were, would certainly lead to sin, which would lead to damnation in the other world. Hence if he should think there is reason for grief, the Lord says :—

(*a*) From unrighteousness results no happiness (good), (just as) from righteousness results nothing miserable (bad) ; of both these (facts) the conclusion (truth) as handed down is actually observed by those who have seen the Truth. (16)

V. The terms Sat and Asat mean righteous and unrighteous deeds respectively; and the terms Bhâva and Abhâva mean happiness and misery. The proposed war to punish the haters of Narayana and their partisans cannot be regarded an unrighteous action and as such cannot lead to misery in the other world. On the other hand, it would enhance the blessings in the heavenly abode. The second half of the verse institutes the evidence in support of the view. The great and wise, it is said, have not only received the traditional view but have also actually observed its conclusive and truthful character, that a righteous deed never leads to misery, nor an unrighteous deed to happiness.

The same verse bears another interpretation in answer to a question affecting the validity of the argument by which the eternal nature of Krishna is required to be inferred from the circumstance of having no beginning. The objection is that the argument referred to might fail for want of an observed instance for verification. For, except Krishna it would be difficult to find one that exists without beginning or without end. Now this verse proceeds to show there are other things of that nature.

(*b*) Just as there is not the (antecedent or the subsequent) non-existence of the Cause (Prakriti), so

also there is not the (two-fold) non-existence of Brahman, and the truth of both these (handed down by the wise) is in the observation of those who directly perceive the Truth.

V. In this interpretation the following points should be borne in mind. The word 'Abhâva' is twice used as well as the predicate. The word 'Sat' means Brahman, the intelligent and efficient cause, and 'Asat' means the unintelligent and material cause. It is just possible to write the sentence briefly thus: *Of Asat and Sat there is no Ahhava or absence.* The purpose of making two separate statements is to emphasise the truth of the observation of the co-existing circumstances in the argument referred to. Hence in the subsequent verse many are the instances enumerated, where the observation may be verified. Even here the first of the two statements is sufficient for the verification; but the second is intended to indicate the invariable relation of the circumstances, the observed and the inferred, *viz.*, absence of beginning absence of end, in the second argument where Sri Krishna is advanced as the instance for verification. As before the second half furnishes the evidence for accepting the existence of another thing which is destitute of beginning and end. (16)

A. The statement that Prakriti, Purusha, and Kâla exist for ever might have a different purpose and the tradition might be altogether unfounded; so the perception of Prakriti and Purusha (Asat and Sat) not being possible, their existence might not be granted. Hence the aforesaid arguments would remain defective. To meet this objection the Lord finds it inadequate to prove this or that to be eternal and so proceeds to propound the general characteristics by which our belief in eternal existences is produced and sustained.

Absolutely indestructible is that by itself, know thou, by which all this is pervaded; no one can work the destruction of this which is irreducible. (17)

V. In the first sentence it should be taken that the all-pervading thing is not only indestructible but also destitute of beginning. By the term 'indestructible' it is possible to take as such anything that does not become decayed in virtue of its own nature, while some more powerful causes such as a curse or some great effort might bring about its destruction. This possibility of doubt is removed by the second half which says that there can be nothing powerful enough to destroy what is irreducible or immutable. Thus it is shown there are things other than the Jiva which are eternal by their very nature of being omnipresent. They are Varnas (letters or fundamental elements of language), space, &c., and these may be taken as the observed instances necessary for convincing us of the truth of the premises.

A. The Sruti declares that the soul is a reflection or the image of God; and a reflection or image must be produced by Upadhi or conditions. For instance, the reflection of a face is dependent upon the mirror or any other suitable surface which is the chief condition necessary for its production. In the case of the soul it is only the body that can be taken as the condition required and nothing else could be seen. Hence it would follow the spiritual existences called souls are perishable, for they are conditioned by the body which is itself perishable, as is the reflection of a face in a mirror. The existence of the Jiva as such becomes limited since the very relation of the original (Bimba) and the condition (Upadhi) is impermanent, even as it is in the case of the reflection of the face. Thus it would appear the arguments already advanced to prove the eternal nature of the spiritual existence are thoroughly impugned. To refute this contradiction and clear the doubt of Arjuna, the Lord says:

Destructible are these bodies of the eternal (souls) who are dwellers in body, who are indestructible and (like unto the) immeasurable; therefore do thou fight, Bharata. (18)

V. The genitive singular in the original should be construed in the plural as denoting the class. By pointing

out the destructible as "*these* bodies" it is indicated that there are other bodies which are not perishable. Hence it can be seen that this condition necessary for speaking of souls as reflections of the Lord, is not the perishable body, but it is a different and permanent one. Thus the first ground of objection in the counter-argument is refuted. Hence also the propriety of the attribute '*eternal*', which is demonstrated thus: Souls are eternal since their condition or Upadhi is also eternal, unlike the reflection of the face in a mirror. If the clause '*dwellers in body*' be omitted, the attribute 'the eternal' would imply that the Lord, too, is conditioned by the perishable body. The second ground of objection is set aside by the clause 'who are not destructible'. For this clause means the *Saririn* is not subject to destruction that might be supposed to arise from withdrawing or destroying the relation between the original and the condition or circumstance for reflection. That is to say, the Bimba and the Upadhi being both eternal and eternally associated, the destruction of the soul cannot be supposed to come about when the visible and perishable bodies are destroyed; whereas the image of the face is limited in existence, since the conditions are also limited.

Even granting that the condition is a permanent one it should be admitted that the original or Bimba is of finite nature, since only finite things can be such. Thus the condition and the original being both finite or limited, their presence or relative position must as in the case of any reflection in a mirror be necessarily limited in time. Hence it is not possible to see how the soul spoken of as an image can be regarded eternal. To clear such a doubt is added the clause 'who are like unto the immeasurable.' 'The immeasurable' means unlimited, *i.e.*, omnipresent. The soul is not of course omnipresent and so it figuratively conveys a common situation and similarity; that is, the soul is (in a certain respect) like unto the omnipresent Lord, *i.e.*, His image. Thus it is possible to understand the eternal nature of the soul whose relation to the omnipresent Lord his original, cannot be limited in time. As to the question of the omni-

present being the Bimba of the image, it should be distinctly borne in mind that, in the case of the soul, the term image or reflection is used to imply certain similarity, or a reduced similarity to the Lord, but not in the ordinary sense. Accordingly Sri Badarayana's Sutra runs thus. "The contradiction affecting the authoritativeness of Scripture does not arise, since the soul has existed all along with the Supreme Being it being thus observed also in Scripture." (II. iii. 30).

The last foot of the Sloka concludes the argument and states the result. *Therefore, i,e.*, since the original, the condition and their relation are uninterrupted and consequently the soul cannot be supposed perishable, the counter-argument does not stand. The arguments advanced in verse 12 are unshaken and prove the soul to be eternal. When the old and worn out body is lost, there is the consolation of obtaining in its place a fresh one. The grief caused by the present loss of kinsmen's society, &c., can be overcome and cast off by abandoning Abhimana, which is the surest way to the highest good of man. Therefore, O, Bharata, do thou fight in worship of the glorious Lord.

It might be asked why the Lord is to be worshipped by the soul, though both are equally eternal. This question also is answered in the verses 17 and 18. Now they may be translated as follows :

Know *that* to be *the* imperishable by which all this is pervaded, &c.

That is, the Lord is *the* imperishable by whom all this [the universe, space, time and qualities] is pervaded. Brahman, the Lord Vishnu, is absolutely connected with all time, space and excellent qualities and this is what is meant by pervasion. The particle 'tu' in the original draws attention to the distinction between the eternal Lord and souls, &c., which are also eternal. Destruction or perishableness may be of four kinds, *viz.*, to be non-eternal, to be subject to the loss of body, to be subject to misery and to be imperfect. The Lord is *the* imperishable in every sense, whereas time, space and Varnas (alphabet) though eternal and con-

nected with all space cannot be spoken of as being perfect in qualities. The soul is also eternal but limited with regard to space and qualities.

Again it may be asked that though the Lord may be the indestructible or imperishable in every sense, still what is the peculiarity in the Lord that differentiates Him from the soul in point of indestructibility. In answer to this query the first half proceeds. Here the word 'Saririn' (embodied) means those that have the perishable or mortal frame, *i.e.*, those that are still in Samsara. Therefore it should be understood that the souls who are eternal in their essential form possess bodies that are destroyed (and necessarily produced). When it is said that the bodies of the souls in Samsara have a beginning and an end, it is clear the *body* of the released souls is not of the external character entailing birth or death. Much more is it clear that the Lord who rules the released also has an essential form or body. Thus it is pointed out that grief is an inevitable evil that besets those who are imprisoned in a mortal frame subject to birth and death and that souls are evidently imperfect in respect of qualities. Thus the soul though eternal by essence and existence is subject to destruction in the other three senses, while the Lord is absolutely free from it in *every* sense. Hence the difference between them is very great and the necessity on the part of the soul to worship the Lord is stated in conclusion by the third and fourth feet. Now to construe it: *Therefore i.e.*, there being immense difference between the Lord and the soul, and the Lord surpassing all the souls by His supreme and perfect excellences; fight thou, O Arjuna, in worship of the Lord who is absolutely imperishable and unlimited in respect of time, space and qualities. The force of the last two epithets, imperishable and immeasurable, is that the Lord is to be worshipped not only because He is imperishable in every sense as already pointed out, but because being absolutely imperishable He is the only Independent Ruler of the universe and that Mukti (salvation) is wholly in His gift, and He gives Mukti when He is worshipped by doing the duties

assigned to each in this life, whether it be war, sacrifice or anything else. (18)

Objection: It has been said that the intelligent entity of souls is eternal, that the Lord being absolutely imperishable in every sense of the term is the Independent Ruler and that the soul losing the body in spite of its wish and subject to the consequent misery is a dependent existence. But the eternal nature and the dependent state of existence of the soul do not appear to be supported by reason; for one is seen to Kill, another is seen to be Killed, and so on; further the soul feels that it is the independent author of such actions. To remove such an objection, the Lord says:

He who thinks this (person) to be the slayer and he who thinks this (person) to be slain—those two do not perceive (the truth); (for) this (person) does not slay; nor is he slain (19.)

V. The person who thinks that this soul is the independent agent in killing that soul; and the person who thinks that soul is killed by this acting independently—both these, *viz.*, he who believes that the soul is not eternal and he who believes that in slaying and other activities the soul is independent, are persons who do not perceive the truth; they are ignorant of the eternal character of the soul and of the absolutely infinite and independent nature of the Lord; they both are mistaken. A notion is set aside as an illusion, only when the correct notion of the thing concerned is gained by actual observation &c. What is that observation? It is briefly stated thus: He neither kills nor is he killed. For, as has been explained, Bimba the Lord is eternal, the condition, the intelligent essence of the soul is unlimited by time, though finite in other respects, the relation of the Bimba and the Upadhi (condition) is eternal, and all these are without a beginning. So the Jiva neither kills another Jiva, nor is killed. The Jiva being only Prati-Bimba and consequently dependent cannot do it by himself. This observation of the character of the Jiva shows the mistake in thinking him to be the agent or sufferer of slaying. Like-

wise every activity of the Jiva is subject to the control of the Lord, but never independent.

Further it should also be understood that it is a mistake to suppose the Lord to be the destroyer of the Jiva; for the intelligent existence, *viz.*, the soul is not observed to be destroyed by the Lord. (19)

A. It has been said that both the Lord and the soul are neither originated nor destroyed. The Lord has been said to be absolutely independent and perfect, since He has no birth or origination even in respect of body; while the limited character of the soul is pointed out on account of his being subject to birth, &c. in respect of body &c. In support of these statements Vedic texts are quoted (thus):

Neither is he born nor doth he die; and having been once in existence, he is not to be *produced* again; he is unborn and indestructible, is eternally of the same character; he is a wanderer through bodies; he is not slain, when the body is slain. (20)

V. He the Jiva is essentially unborn and incapable of destruction. If he is unborn, it might be asked whether the origination or birth of Jiva is to be understood in the same sense as is the Lord's wisdom which existing for ever without increase or decrease may from His inconceivable power of manifestation be spoken of as *produced* at times. Such is the idea conveyed by the Srutis 'He saw that,' &c. (Ch) This is denied of the Jiva who does not of his own accord manifest himself as he essentially is, like the wisdom of the Lord whenever he wishes.

The reason why the Jiva is essentially neither born nor destroyed is furnished by the epithets, *unborn, indestructible and eternally of the same character*. These attributes are primarily true of the Lord, and Jiva being similar to the Lord they equally apply to him. The principle is when attributes admittedly belonging to one are predicated of an altogether different thing, similarity is necessarily conveyed.

* Pura—a body; Ana to go through

Thus we see the principle of Analogy recognised in the inductive sciences is also made use of in this case. By the first two epithets the origination or destruction of the Bimba is denied. By the third epithet it is pointed out that the relation between the Bimba and Upadhi is also without beginning or end, in which case alone immutability of the nature of the Jiva becomes conceivable.

When it is said that Jiva cannot analogously with the Lord's wisdom be spoken of as manifesting himself as he essentially is, it may be enquired what circumstances constitute our notion of Jiva's birth or origination. In answer the fourth epithet is given, *viz.*, he goes from body to body; and from this circumstance we speak of Jiva as being born. Now it might appear that this body is the Upadhi the destruction of which entails the destruction of the soul. This doubt is cleared by the last clause. As has been explained under verse 18 the Upadhi or condition which makes the Jiva an eternal image of the Lord is also eternal and different from the corporeal frame, which is also sometimes spoken of as an Upadhi. So the destruction of the corporeal system does not bring about the annihilation of the Jiva, the intelligent being.

Another version. The first half describes the Lord, and the second half the soul. In this interpretation the combination Nâyam is to be separated thus: Nâ + Ayam : which means Ayam Nâ, this (highest) Person *i.e.*, the Lord. To translate the verse :

This highest Person is neither produced nor destroyed; having been (for ever in existence) He at times becomes manifest; but He is never born (with a corporeal body). This soul, too, is unborn and indestructible and is eternally of the same character, being the wanderer through bodies; but he is not destroyed even when the body is destroyed. (20)

V. The Lord is not subject to the limitation of coming by and losing a perishable body; hence it need not be said that the Lord is essentially an absolute and eternal existence incapable of being annihilated; hence also it is plain that the Lord is the absolutely Independent Ruler of the universe. Then it might be asked how we should understand the birth of Rama, Krishna, &c., whom we believe to be the Lord Himself. The non-manifest Lord, it is said, is always in the forms of Rama, Krishna, &c, but only at times He shows Himself again and again to the eyes of the world and is never overwhelmed by a corporeal body like the finite soul.

Though like the Lord the Jiva too is unborn and indestructible, like the Lord he does not however become absolute, for his finite character is ever immutable. This is the force of the epithet *Sásvata* in the text, which means from eternity to eternity the Jiva cannot divest himself of the dependent or finite character, which is his very essence and nature. In consequence of this nature, it is intelligible, he is, in spite of his wishes, subject to the passage from one body to another; and there is not the slightest reason for supposing the soul to be an independent existence. The one other important characteristic to be borne in mind is pointed out in the last clause that the destruction of the body is no destruction of the soul. (20)

A. In verse (19) it has been said that he is ignorant who thinks that the spiritual nature of the Jiva is destructible or has independent power to destroy it. There it has been also shown that Jiva is eternal, the Bimba, the Upadhi and their relation being eternal and unlimited, and he is absolutely dependent, being the image *i.e.*, only a finite existence in respect of space and powers, not of time. For similar reasons, on the other hand, he who understands that while Jiva the spiritual existence is eternal, the Lord Hari alone is the absolute Agent and Ruler, he is really the wise man, since he casts off the false Abhimana or notion of being the independent agent or doer of anything. When he does not think that he himself is the slayer or one is the slayer of another, there is clearly the absence of Abhimana or false notion of

his nature, which is a third reason to show that the grief of Arjuna is not justifiable. This argument is brought out by the following verse.

He who knows this (person) to be incapable of being lost, destroyed, to be unborn and unmodified, —how can he, such a person, think of himself as killing or causing another to kill or to be killed. (21)

V. Incapable of being lost: (1) The soul is not lost since the Bimba, Upadhi, and their relation are never lost. (2) The loss may mean being immersed in evil qualities. In verse (14) it has been pointed out that only on account of Abhimana the evil qualities of love, hate, pleasure, &c. assail the Jiva and they are not his essential attributes and so it may be said he is not lost in evil qualities. The term 'lost' is used to convey what is beset with evil or what is wicked, and so the loss here means evil. By the term 'incapable of being destroyed' is meant that by nature he does not come under destructible things.

The verse also means: He who knows this imperishable and essentially indestructible, unborn and unmodified Lord (to be the one absolute Ruler),—he, such a (wise) person, cannot think of himself becoming the destroyer of anything or causing any other to bring about destruction. (21)

A. In verse (20) by the term '*wanderer through bodies*' the passage of Jiva from body to body is spoken of. This seems possible only when the body and Jiva are both perishable. The distinction which in verse (13) is attempted to be demonstrated between the body and Jiva is not convincing inasmuch as youth and other states of a body cannot be perceived as change of bodies. In order to clear this lingering doubt as to the distinction of the eternal soul and the perishable body, another illustration is afforded in the following:

Just as a person having cast off the worn out clothes gets other and fresh ones, so also the dweller

of the body casts off the worn out bodies and goes on to other and fresh ones. (22)

V. Personally and essentially the Lord is eternal; whereas the Jiva differs from the Lord in this respect and consequently becomes the subject of grief. Even admitting that the Jiva is immortal and the gain and loss of a body are but like the change of states, such as youth, manhood, &c., there are still the birth and death of every day experience, the cause of affliction. These are sure to be experienced in the battle and hence there is matter and reason for grief. To end such a doubt of Arjuna this verse proceeds:

If it be admitted that the change of body is like the states of youth, &c., no occasion for regret or grief; birth and death, too cannot be a reason for grief, for these are nothing but the growing or the falling off of a body. Further, just as the wearing away of garments is not under one's control, so also old age and other changes of state, of body, &c., are not under the control of the Jiva, who should therefore see clearly his absolutely dependent condition.

A. Though by mere force of time or by the interruption of any of the conditions that make the Jiva a Prati-Bimba (image) of the Lord, the spiritual existence the Jiva might not be extinguished, still from some extraordinary cause such as the use of miraculous weapons, a doubt arises, the Jiva's existence might be cut off, like the head of Daksha-Prajapati. To end such a doubt the Lord says:

Weapons do not cut him, fire does not burn him, waters do not wet him, wind does not dry him (—him who is the dweller in the body). (23)

V. Do not wet him: do not soften the substance so as to be pulled to pieces. (23)

A. The use of the present tense in the above statement might still leave a doubt that though the Jiva cannot be injured at the present, he might be at some future. So it is necessary to affirm of the Jiva such a nature as is impossible

to be affected by any causes at any time, for which purpose the following statement is made.

He is uncleavable, he is incombustible, (he) can neither be wetted nor dried at all; he is eternal, all-pervading, stable, unmoved, and (connected) with the *sound*. (24.)

V. He, *i.e.*, the Jiva. The repetition of *he* is intended to convey 'whoever is a Jiva is without exception of this character.' Whence is this character? This question is answered in the attributes '*eternal, &c.*' The first three words of the second half are:—*Nityah, Sarvagatah Sthanu. Nitya* (eternal) qualifies Sarvagata (all-pervading). The term all-pervading should be rendered into 'He who has all-pervasion.' Now the adjective 'eternal' restricts all-pervasion according to the principle explained under verse 14 (*vide* p. 18). Hence the meaning is 'He whose pervasion is eternal or unlimited by time.' The attribute 'Sthanu' (stable) conveys that He is not liable to any modification even from accidental causes. By the attribute 'Sâsvata' in verse 20, only the absence generally of changeableness is stated and so it has been translated thus: 'Eternally of the same character'; the attribute *stable* is intended to deny any cause strong enough to change him, as the question implies. *Motionless*, destitute of physical motion; *i.e.*, the motion of the spiritual existence is neither caused nor counteracted by the motion of a physical body. *Connected with the sound*: he who is known by means of the sound *i.e.*, by means of the Vedas and other testimony such as the following: 1. "In Thee, the Ruler, the perfect Being of all excellence, nothing is contrary." 2. "I, the Power of understanding, have come into being from the Lord of boundless powers." 3. "His might is declared by scripture to be perfect and various and His essential nature to consist of perfect wisdom, strength and activity." Though the Lord is said to be motionless, still all activity and authorship as conveyed by the texts, 'He saw that,' &c., are possible in Him on account of His incomprehensible and un-

limited powers. It is unnecessary to transfer all activity to an inexplicable entity of Maya, while there is nothing against the conception that the all-pervading Lord *of incomprehensible powers* is active.

The attributes given here are, it may be said, true only of the Lord, and to apply them to the soul also would make it appear that *they* are identical. This might be. But to that view, as already noticed, the objections compel us to take that construction of the passage which gives a sense accordant with the theory that the Lord and the soul are absolutely different entities ; and when identity cannot be true, the use of the same attributes can only imply a common situation and similarity. Hence with regard to the Jiva the words should be construed in a qualified sense thus : The Jiva bears a similarity to the glorious Lord who is eternally all-pervading, &c. ; *i.e.*, the Jiva is but an image or reflection of the Lord Still it might be asked how to answer the question why the Jiva should by this circumstance alone be thought uncleavable, &c. In explanation of this point, the following inductive proposition is established. All images are, in the absence of causes to the contrary, of the same nature and character as their originals. Accordingly the Jiva is stable and therein bears a similarity to the Lord. And this is the significance of the epithet *stable*. The attributes used in the second half of verses 18, 20 and the attribute 'eternal' in the present verse, all being meant to bring out this fact (that the soul bears similitude to the Lord) from various points of view, should not be taken in a loose sense and considered redundant. Each attribute has, as then and there pointed out, to answer a different question with reference to the same theory, by showing the several attributes or characteristics of the Lord to which the characteristics of the soul are similar. This explanation is necessary to make us understand that, finite as the Jiva is in his powers, he is an eternal entity essentially unchangeable, different from the Lord on the one hand, and on the other, from the unintelligent matter undergoing modification,

But it may be still remarked that when in verse 24 Jiva is shown to be uncleavable, &c., no possible doubt could exist that no accident can destroy him and that the verse 23 would appear superfluous. But the two statements are separately made to prove the same thing step by step. First, when the war of weapons is about to break out, the existing thing is not seen cleft or burnt, &c. By this first statement it is just pointed out that *in the present* the Jiva is not cut or torn. And by the second statement the observation is extended to all times.

The first statement (in verse 23) may refer to the Lord as giving further exaplanation of His nature premised in verse 21. Then the significance is: in verse 23 the absence of any accident capable of changing the nature of the Lord is first stated, *i.e.*, the Lord is not cleavable, &c., by weapons, &c., for He does not come to be clothed with a material frame ; hence it is clear the Lord is absolutely independent and infinite. The repitition of the pronoun *Him* is meant to convey that this is true of every form or manifestation of the Lord. Similarly the significance of the subsequent statement also should be understood.

Secondly, the statement in verse 24 proceeds to show that the Jiva too like the Lord is not liable to destruction or injury by any accident or other causes.

Now if the soul is uncleavable, &c., as the Lord is, perfect equality might be supposed. Then the question would arise why the Lord should be worshipped. To remove this doubt the second half of the verse 24 proceeds showing that the soul is ever under the control of the Lord. In this interpretation *sarvagatasthanu* is one word ; *Nitya* virtually qualifies the action denoted by the root *stha* in it. For strict Grammar *Nityah* should be changed into (*Nityam*) an adverb. The meaning of the third foot is this : He (soul) who ever stands on the all-pervading Lord and is of atomic size. By this the all-pervading Lord is distinguished from the atomic soul and the absence of equality in all respects is also shown. Again if it be supposed that the Jiva might cease to be

in the power of the Lord and might come to be His equal in every respect, then would cease also the necessity of worshipping Him. To show the supposition absurd, the attribute 'motionless' is added. The sense is: For the reason that the soul stands on (depends upon) the Lord, he does not move (away) *i.e.*, he cannot escape from the control of the Lord. Though this idea is implied in the preceding term *eternally standing on the* all-pervading *Lord*, this attribute *motionless* is meant to refute any possible supposition that the soul might from any extraordinary cause escape from the control and become absolute. Whence is this known? To answer this query, the last attribute is given. The word *sanatana* is thus derived: *saha + nâda, sanâda*; by Vedic Grammar it becomes *sanatana*, *tana* replacing *da*. *Nâda* is sound, word, lastly, Vedas. Sanada means connected with sound or Vedas, *i.e.*, spoken of in the Vedas as subject to the injunctions and prohibitions contained in them. Hence it is clear that the soul is ever under His control. This interpretation of the verse is based upon the similar and unambiguous statement in the Vishnupurana. (24.)

A. If the Supreme Being is the support of the atomic soul, why is He not then seen (perceived) as such? Here the Lord says:

He is unmanifest; He is incomprehensible; He is not changeable; He is (so) described (by the Srutis). Therefore, it is not fit that having known this (soul) to be such, thou shouldst grieve. (25.)

V. He, the Lord spoken of as the pervading one in the preceding verse.

In verse 23 it has been said that even in respect of His *person*, the Lord, being uncleavable, &c., is absolutely independent. If we should speak of His person and of His pervasion it is difficult to understand how He is unmanifest. To remove this doubt the second clause is added, which means He is of inconceivable (and incomprehensible) powers. Then again arises the objection that, if the Lord is not mani-

fest, the Srutis which speak of seeing the Lord should become unmeaning and cease to be authoritative. This objection too is removed by the second clause; and it is discussed in the Sutra III-ii-27. It might be supposed that on the interruption or destruction of even the incomprehensible power the thing must become manifest. To set this aside is the next attribute *not changeable*. That is, that power never becomes changed otherwise. Whence is all this known? In answer proceeds the clause: He is of imperishable body; he is fragrance; *He is described*; He is described in Srutis such as the following: He is radiant with knowledge; He is of unthwarted prowess, of immense wisdom, of immense bliss; He is the Lord Vishnu, Supreme and imperishable" (Paingins' Sruti).

The repitition of the pronoun indicates that reference is made to different manifestations of the Lord which are all of the same nature. This is the reason for the repetition of the pronoun also in the verse 23; here the repetition both of the pronoun and of the negative particle would otherwise be purposeless.

Now all possible doubts have been cleared, and the eternal character of Atman has been established. The topic is concluded in the latter half: *Therefore, &c.*, the eternal existence of the soul being established on the threefold ground that the soul is not destructible (1) by the interruption of the relation to the Lord whose image he is, (2) by the curses or boons, and (3) by the action of weapons, missiles, &c., thou shouldst know this (Jiva) to be such, *i.e.*, to be eternal, &c., and, consequently, see no reason to grieve for him.

Or the concluding clause may answer the following question. Granted The Lord alone is the absolute Ruler as described above in 24, &c. What follows from this? *Therefore*, *i.e.*, as the Lord alone is absolutely independent of all and is the giver of freedom from all miseries and of the highest good to the soul, when by observing thine own duties of war, &c., thou perceivest the glorious Lord to be such, to

be non-manifest, &c., the experience of the miseries of Samsara (mundane life) will be at an end for thee; thou wilt be certainly saved. Wherefore having thus known Him and having worshipped Him by discharging thine own duties, get rid of all sorts of misery.

A. In the light of the arguments already given, it may be granted that the soul is eternal. Still there *are* the bitter experiences of birth and death which consist in the acquisition and loss of corporeal frames. And in the battlefield death is inevitable. By this circumstance my kinsmen are sure to be made miserable and hence is my grief too. To remove this distressing idea from the mind of Arjuna the Lord says:

Or if thou thinkest of him as ever born or as ever dead, even then, O mighty armed, it is not fit that thou grievest. (26.)

V. *Ever* (Nitya) here adds emphasis. The first clause means 'If thou shouldst think of him as having birth alone'. The second means 'Or if thou shouldst think of him as having death alone, *i.e.,* if once dead he is dead for ever)'. In either case no reason for grief is seen, for each is inevitable according to his own hypothesis. (26.)

A. In the preceding verse the first half states the doubt of Arjuna, and the second half his grief is groundless. But how groundless, it has not been stated. The next verse gives the reason with the conclusion that birth and death inevitably succeed each other till Moksha is obtained.

For, certain is death for the born, and certain is birth for the dead, therefore in matters inevitable thou shouldst not grieve. (27.)

A. This point is further elucidated with a description of the nature of birth and death in the following:

Bodies (of beings) have their origin in the Unmanifest, have a manifest middle (state) and

indeed have their end, O Bharata; in the Unmanifest; What is there to be grieved at? (28.)

V. *Bodies.* The term *Bhuta* in the original literally means *what is produced or effected.* Here it means *the bodies of the souls.* And it may be noted that it would be useless in this context to take the term in any other sense. To take it in a rather comprehensive sense to denote anything in the gross state would make the arguments weak and defeat the very purpose of drawing a distinction between the Intelligent Being and the unintelligent and perishable conditions besetting it.

Another version of 27 *and* 28. The futility of grief has been shown by the arguments already set forth by Sri Krishna Himself. That the peril of the body is inevitable need not be proved by Sri Krishna, for it is a certainty to Arjuna himself. So the Lord says, he has no room for grief. Now to interpret the verse again.

Further, if thou knowest that he is invariably born and he is invariably dead, &c. (27.)

V. *Further* means; Let all the explanation given before stand aside and an appeal be made to thine own observation and knowledge. When thou art perceiving that birth and death invariably befall creatures and they succeed each other, and when thou understandest this alternation of states cannot stop till final release, this piece of observation and knowledge should make thee see the impropriety of grieving. Grief for what is inevitable can be of no avail. Thus the reason for abandoning grief, is given in the same verse. Then it should be seen, the next two verses simply recapitulate this invariable law; and the explanation of birth and death is meant to bring out more clearly the fact that the soul is a dependent existence. So at the end of verse 28, the purport of the two verses should be understood thus: "Therefore, it is not fit to lament the birth and death for the soul, since they are inevitable, and likewise it is not fit to think him to be absolute. For if he were absolute it would be in

consistent and impossible to suppose that he should be subject to such limitations. (28.)

A. Then who should be thought Absolute? In verse 23 it has been said that the Lord should known as absolute; but it has not been said that the Lord alone should be so thought. Now this doubt, *viz*., that some body-else might also be absolute is cleared by the use of the affix *vat* and the absolute and infinite nature of the Lord is conveyed in conclusion in the following verse.

Some one perceives Him as a wonder; likewise *some* one speaks of Him as a wonder; and *some* one hears of Him as a wonder; yet having heard, one may not know Him at all. (29.)

V. *Some one*: some one of Sâtvika nature, *i.e*., of that natural tendency which leads one to virtue and love of God. *Him*: the Lord who has been spoken of in the first half of the verse 25. The Lord is really marvellous on account of His absolute powers and some one only of Sâtvika nature can think of Him as a wonder. As in the famous simile 'Heavens are like unto heavens,' he thinks of the wonderful Lord by comparing Him to Himself. Hereby it is made clear that none other than the Lord is absolute; and this is the force of the suffix *vat*.

Some one again who is a Sâtvika who perceives, speaks of Him as a wonder, of Him who is really a wonder. As in the simile 'Oceans are like unto oceans,' the speaker compares the Lord to Himself, thereby implying the absence of another wonderful thing like the Lord.

So also *some* one Sâtvika hears of Him as wonderful, of Him who is really wonderful. As in the well-known simile 'The combat between Rama and Ravana is like unto the combat between Rama and Ravana,' it is implied here that there can be nothing else which is worth hearing as marvellous. Some one Sâtvika may hear of Him, *i.e*., may be told of Him that the Lord is *the* wonderful thing, still he may not understand Him; for the Lord is Something incomparably marvellous.

The Supreme Ruler must indeed be a wonder to everybody; but many are those that see things as they *are not*. He who can see and describe the thing as it is, is always a rarity, which fact is meant to be brought out by the repeated use of some one.

A. That the Jiva is eternal has been explained in verse 12, &c. This eternal character of the Jiva being his own essence or nature need not be under the control of the Lord, but it is said that everything is under the control of the Supreme Lord, and he alone is the absolute being of all powers. This contradiction is cleared in the following verse.

The dweller in the body is ever indestructible; (for) He is, O Bharata, in the body of every one; therefore thou shouldst not grieve for any creature. (30.)

V. In the body of every one, *i.e.*, in the gross body, in the subtle body called Lingasarira, and in the spiritual self, of every soul, *He*, the aforesaid Lord stands as the Protector.' So the soul who dwells in the body is ever indestructible. *Therefore*, *i.e.*, since the Lord stands there as the Protector and consequently the soul cannot be annihilated, or changed, thou hast no reason to grieve for any being.

Another version of 29. The next verse being intended to conclude the topic, this verse describes some other glory of the Lord—other than what has been already described. Now the affix *vat* has the emphatic force; *Him* refers to the soul. The whole sentence means: He who knows this soul to be a likeness of the eternal and unborn Lord, to be absolutely under His control,—he, such a person, is indeed a wonder. Similarly a person who speaks of or hears of the Jiva as such is indeed very rare to meet with.

Every one appears to understand his own self when he thinks, speaks of his own self, as '*I*.' How can we say it is rare to find a person who knows the self? To explain this point the fourth clause comes in. One might hear of him,

perceive him and even talk of him in a general way: but he indeed is rare who can fully and really perceive him as he actually is and in the manner described above. That is, it is hard to find even him who understands the Jiva who is only a likeness. Then who could possibly understand and describe the glorious nature and powers of the Lord? Such is the significance of this verse (29.)

Verse 30. For the reasons that the rise and fall of bodies are inevitable, that the soul is like the Lord in certain respects and is destitute of destruction, the conditions that make him a Pratibimba being eternal, the verse concludes that there is no occasion for grief. The term, *therefore* is to be understood as referring to the reasons stated above Though the Jiva is like unto God, in certain respects, still it might be asked how that similarity alone is sufficient to make him imperishable. Hence, in solving this question the significance of the conclusion here arrived at is to be noted thus. The powers of the Lord are supreme and incomprehensible and His Supreme Presence in the gross body and in the spiritual self is a sufficient explanation of the eternal character of the soul. If the Lord's Presence is such, surely we can just imagine how immense His glory is.

A. With reference to what Arjuna has said in verse (29) the Lord observes

Even having regard to thine own duty thou shouldst not tremble, for a Kshatriya has nothing to do more praiseworthy than (to wage) the dutiful war. (31.)

V. That the soul is an eternal existence does not form all the reason for abandoning grief. What else then is the reason? *Even, &c.*. that thou shouldst not tremble is not merely on the ground that Atman is indestructible but also looking to thine own duty, thou hast no reason whatever to *tremble* i.e., to show signs of fear or agitation and to shrink from duty. With regard to Arjuna's remark that he could find no good or happiness after slaying his kinsmen

the second half explains his mistake. Dutifulness is the way to happiness in the higher worlds. A dutiful war is the war that leads to such happiness. The word *Dharma* comes from the root *Dhri* to support. In fact, duty, when performed, becomes one's support. The term may also be taken as a personal noun meaning supporter, *viz.*, the Supreme Lord. Whatever is done according to the Lord's commandments is really a dutiful act of worship. The war which a Kshatriya has to wage is a duty to God. So there is no better course for a Kshatriya to follow for the sake of future good than to perform his own duties as laid down in the Sacred Laws. (31.)

A. Further it is pointed out that when a great good has presented itself, it is folly on the part of one to shudder at it and avoid it.

And by chance (Fortune) has sought (thee); the gates of Heaven are thrown open. Only the happy Kshatriyas, O Partha, come upon such a war, (32.)

A. By chance; without effort or unsought; it also means *by the will of the Supreme Lord. The gates........ opens* the means of obtaining happiness in the world hereafter is ready to hand. *Such a war,* as constitutes the worship of God as well as one's own duty. Such a war is found only by those Kshatriyas who possess a store of merit qualifying them for heavenly bliss. The latter half may also be construed thus. Those Kshatriyas are blessed who have to wage such a war. Hereby Arjuna's question how he could be happy after slaying his kinsmen is refuted.

A. Again the Lord points out that if he avoids this war he will be surely committing a positive sin and that therefore he ought to take it up.

Further, if thou wilt not wage this righteous war, thou wilt be abandoning (losing) thine own duty (character) and honour, an thereby thou shalt incur sin. (33.)

A. The Lord tells Arjuna that he will further become ignominious.

Besides, all beings (men) will recount they everlasting dishonour; and to one who is highly esteemed, dishonour exceedeth death. (34.)

V. If Arjuna would allow his dishonour to be recounted by men, a stronger reason is pointed out in the latter half why dishonour should not be incurred. (34.)

A. Arjuna expects other people to think that he retires from the battlefield on account of his large-heartedness, and, thereby, only to sing his praises. But the Lord points out this to be impossible.

The Maharathas (great warriors) will think thee as having withdrawn thyself from the battle only through fear, and amongst those warriors by whom thou hast been esteemed, thou wilt come to be slighted. (35).

A. The result will be not only that the warriors think lightly of thee, but

Thine enemies will utter many a reproach unworthy to be spoken, slandering thy prowess and ability; than which what could possibly be greater misery? (36.)

A. With regard to the uncertainty of success or defeat which Arjuna has advanced as a plea, the Lord observes there is nothing to be lost in either case;

If slain, thou shalt obtain Svarga; or if victorious, thou shalt enjoy the earth; therefore stand up, O Kunti's son, determined upon fighting. (37.)

V. Thou shalt enjoy the earth; after this supply *thou shalt afterwards obtain Svarga, too.*

Accordingly the Sruti runs thus. "May the warriors who fight in battles and cast away their body surely go to them

who give away Dakshinás by thousands." This is a prayer addressed to Yama, which refers in general terms to *all* that fight in battlefield. Hence it is to be understood that besides victory here, the successful warriors also obtain Svarga after death.

Therefore, &c., in the case of defeat or victory there being the same noble end to be reached, be resolved, O Arjuna, to fight, and stand up, *i.e.*, be prepared for action. (37.)

A. Arjuna has said, "Sin alone will be attached to us, *&c.*" There the Lord observes :

Considering as equal pleasure and pain, gain and loss, victory and defeat, prepare thyself for battle ; thereby thou shalt not at all incur sin. (38.)

V. Considering as equal pleasure and gain ; considering that pleasure is as unworthy to be sought after as pain ; that is, considering that pleasure, too, pain. After the words gain and loss, victory and defeat, the adjective *Sama* should be supplied in the original changing the gender.

Loss is not worth seeking ; so is gain. Similarly victory and defeat should be looked upon as equal. The sense of the whole is : "Having eschewed the passion for pleasure, &c., and considering this natural duty to be the worship of the Lord, thou shouldst make thyself ready for battle ; *thence i.e.*, in fighting with the belief that it is thine own duty proper, and with devotion to the glorious Lord thou shalt be committing no sin. On the other hand, merit alone will accrue to thee." (38.)

A. In concluding the topic begun in verse 12 the Lord intimates the topic that is to be next discoursed upon, as well as the relation of this to the foregoing one.

This knowledge in respect of *Sankhya* has been imparted to thee; and in respect of *Yoga*, too, listen to this (what follows), imbued with which knowledge, O Partha, thou shalt cast away the bonds of Karma. (39.)

V. Here the term, *Sankhya* means *the knowledge of God and the soul*. In the foregoing discussion the soul has been primarily treated of and for the purpose of explaining the nature of the soul itself the Supreme Lord has also been spoken of. Thus both the Lord and the soul form the topic now closed. The term *knowledge* is here to be taken in the sense of *statements giving that knowledge*. And the term *Yoga* literally means *that by means of which anything is obtained*. So Yoga is a *means to an end*. The sense of the whole verse is : O Partha, the foregoing discourse has been held in order to give thee a knowledge of the nature of the soul as well as of the Lord, and now as to the means of gaining that knowledge thou shalt listen to the ensuing exposition that will close with the Chapter VI. Mere listening requires no rule to be laid down; therefore *to listen* means to put faith in *what is listened to*.

The use of the term *knowledge* for 'the statements already made' is not to confound the listener; but it is meant to impress upon him that everything said is so put as to impart the required knowledge.

In order to enlist the attention of the pupil, *Yoga* is extolled in the latter half of this verse and the next one. The latter half means: When thou art imbued with the knowledge of the means conveyed in my words and adoptest the course so laid down, thou shalt actually see Brahman, the Supreme Lord, and obtain final release from Samsara, the bondage brought on by Karma. (39.)

Moreover, there is no loss here of endeavours ; there arises no evil ; even a little of this duty saves (man) from the great fear. (40.)

V. *Here*; in the matter of duties which are about to be taught under the name of Yoga, which form the source of wisdom and the worship of the Lord free from expectation of any fruit. *Endeavours*; even attempts to do the righteous duties are not lost or wasted, for even to make a beginning in that direction does not become futile. Even when the

duty commenced is interrupted or when the performance of other duties is neglected in preference to this, there is no evil consequence befalling the individual. *Even a little of this duty*: any small act of duty to God is sure to lift one from *the great fear* of Samsara or mundane bondage. So Arjuna is exhorted to put faith in the teaching now offered to him.

Jiva has been evidently treated of in the preceding passages, whereas the means of attaining the knowledge of Brahman appears to be the next topic. Moreover the course of practising Nivritta Karma is not meant to be a Yoga or means of knowing the soul. Now the question is how to explain the sequence of the topics, what has been said as the end and what will be said as the means. The explanation may be put thus. In verse 30 it has been pointed out that that person is a rarity who understands the true nature of the soul as the image of the Lord, &c., and that, even for the purpose of knowing the soul, it is necessary to know the nature of the Lord. To know all this, however, the only way is to obtain the grace of the Lord who is to be pleased by the observance of *Nivritta Karma*. In verse 25 it is said, to know the Lord as absolutely independent infinite, &c., leads man to the attainment of all his high purposes; consequently, incidentally as He may be spoken of, to know the Lord and to know the means thereof are equally indispensable. The means inculcated in the sequel is equally useful in acquiring a true knowledge of both the higher and lower realities. Hence the sequence and relation of the two topics.

Moreover, the present introduction is meant to intimate the relation of the topics as shown above and to prepare the mind of the listener, since the topic of Means is discussed through many chapters. (40.)

A. "Indeed the rules regarding the means of knowledge are very many and even appear inconsistent; and they are based upon different theories. How could I then put faith in Thine own words and trust to the course described by them?" To meet such a question at Arjuna's heart, the Lord says;

The teaching which forms the true conclusion is here but one, O delight of the Kurus; (whereas) the teachings of those who have not come to the true conclusion are many-branched and endless. (41.)

V. The teaching.......true conclusion : i.e., the teaching which inculcates *certain* knowledge of things conclusively known to be real by means of accurate authorities. This teaching points to but one course *here*, whether it is of the world or of the Vedas; and no conflict of opinions exists with regard to it. Such a course alone enables one to practise the duties delighting the Lord.

Of those.........conclusion : Of those who are destitute of certainty with regard to things proved real by authorities. Their teachings with regard to the means of knowledge are necessarily many-branched, *i.e.*, many-faced dealing with things and ways mutually inconsistent and straying from the direction of Truth; and they are innumerable. The lord means to say, " Who would not shun the opinions opposed to Truth and place confidence in what is shown to be perfect Truth and to be conducive to its pursuit ? " He also means that the course to be sketched out by Him would at different steps be clearly perceived to be one sanctioned by all sound authorities and perfect good sense. (41.)

A. True, theories not sanctioned by the Vedas may be neglected. But even among the theories based on the Vedas themselves, some make it appear that the duties, when performed, lead only to Svarga; whereas thou tellest me that Svarga and other fruits are limited and they are the results of duties performed with desires, and that only the duties performed without any desire and with pure devotion to the Lord, become the source of wisdom. Now then how is it possible to steady my faith in Thy words? In clearing this doubt at Arjuna's heart the Lord condemns the varying opinions and theories by showing that they are but seemingly Vedic.

Those who from want of insight, rejoice in the letter of the Vedas, saying: " There is nothing

else"; those who have set their heart on desires or pleasures and think Svarga to be the highest goal; those who declare that this Word (Vedas) which offers (promises) birth, action and its fruits, and prescribes ceremonies of too many details, which promises to bear the flower (of limited fruits)—this Word tends to enjoyment and wealth; those whose minds are drawn away by *that* (Word) and who cling to pleasure and wealth—of those men is denied the knowledge of true conclusions (necessary) for settling the mind and heart in the Lord. (42 to 44).

V. To secure such a state of mind is the most important step towards the highest end of man. The word *Samadhi* literally means to place firmly, to settle; here, to settle the mind. The Locative affix has the force of '*for the purpose of*'; '*in the matter of.*'

These three verses should also be understood as explaining how incorrect knowledge is produced and how it can be rooted out. The construction is the same in both cases. In the latter bearing the word *Samadhau* means 'for settled notions of truth,' which become the real incentive to duty towards the Supreme Being. The cause of incorrect opinions on the other hand lies in the words of bad thinkers and bad teachers, who are ignorant of the nature of the Lord and of the heavenly state that form the purport of the Vedas, who take the apparent meaning and teach that the Vedas only show the way to Svarga and other finite results, and who are devoted to enjoyments alone. Thus the significance is that if their teaching be avoided and shunned, wrong notions should necessarily disappear. (42 to 44.)

A. Having thus set forth the importance of the promised *Yoga* and having disposed of as condemned other views that prevent the faith being placed in His words, the Lord proceeds to discourse mainly upon *the* Yoga. (This

topic is dealt with to the close of Chapter VI, a few incidental questions also being discussed at intervals).

The Vedas seem to speak of what pertains to the three qualities; get thyself, O Arjuna, free from the effect of the three qualities; stand aloof from the pairs of opposites; always take thy stand on the Eternally Excellent; be free from the cares of gain and security; (and) ever have the Lord with thee. (45)

V. The three qualities; the three material principles known as Satva, Rajas and Tamas. The term *Traigunya* means what pertains to the *Tri-gunas,* the results or effect produced by them, *viz.,* Svarga and other desired ends. The word *Vishaya* is given in Lexicons as synonymous with *Vâda* as used in verse 42 and with *Mukhato-vachanam.* So the word has been translated by the phrase *seem to speak of,* which best suits the context. The Vedas when superficially understood seem to treat of duties which yield but Svarga and other paltry wishes. So it is desired that one should not be misled by what the Vedas casually seem to convey. Arjuna is accordingly counselled to withdraw himself from the pursuit of those fruits which the three qualities may bear and to give his attention to the deeper sense of the Vedas.

The term *Traigunya* may also mean—mundane bondage which is also the effect of the Trigunas, which bring in their train—Svarga and other finite results of action. This mundane bondage or *Traigunya* is *Visha,* the poison, which is counteracted by the Vedas. Now the sense of the first clause is: The Vedas counteract the effect of the poison called Samsara which is the effect of the three qualities. That is, the Vedas mainly deal with the explanation of the nature of the Supreme Being and the knowledge that leads to final beatitude. The second clause requires Arjuna to note and follow this spirit of the Vedas, but not to be led astray by the superficial contents of the Vedas.

Dvandva may mean the pairs of pleasure and pain, &c., given in verse 38; or the exhilaration and dejection caused

by their experience. *Nitya-Satva* means the eternally pure; and it is the Lord possessing the eternally and absolutely pure attributes. One should always stand upon such Lord, *i.e.*, think of Him every moment. How is it possible to do so? The last term *Atmavan* contains the answer. It means 'he who has the Lord with him, *i.e.*, he who is constantly mindful that the Supreme Lord Hari, is his master' as required by the Sutra IV. i.3. *Yoga* here means the acquisition of what is not already possessed. *Kshema* is securing what is acquired and possessed. This prohibition refers only to things prohibited by the Sastra. One should turn away from the cares of acquiring or securing such things and no thought is to be given to them and no wish entertained. The full sense is this: To possess the qualities here commended, to eschew their opposites, and to know that the glorious Lord alone whose grace is the surest way to eternal bliss, form the teaching and spirit of all the Vedas, but not the rites and ceremonies calculated to accomplish our paltry desires; and having abandoned such actions, to constantly remember and contemplate the Supreme Lord as omnipresent and perfect in all excellent attributes and as the master of self, constitute the means of wisdom. (45)

A. An objection arises thus: It has been said that those who practise duties with motives cannot hope to have a calm and serene mind and obtain wisdom and release. By condemning such men and by requiring Arjuna to turn away from the results of *Triguna* it is made clear that Kamya karma should be shunned and Yoga constantly practised. But this view seems unjust; for, just as those who adhere to Karma alone are denied the fruit of knowledge, so also those who pursue the course of wisdom alone must be denied the fruits promised to the followers of Karma. Thus the paths of knowledge and action are distinct and of equal efficacy in their respective spheres. And there is no reason to exalt one over the other. This enquiry is disposed of in the following:

What purpose is realised in a wide expanse of water on all sides, that purpose (to that extent) is

(realised) in a well; (in the same manner), what purpose is realised through all the Vedas, that purpose to that extent is realised by the learned man, who sees Brahman. (46)

V. In construing this verse supply the ellipsis *Yatha*......*Evam* (just as......so also). The words *Yâvân* and *Tâvân* are to be repeated once again.

What purpose and to what extent is realised by one, *viz.*, in respect of ablutions, quenching the thirst, &c., in an ocean-like expanse of water, that purpose to that extent, one can find realised even in a well. Likewise what purpose and to what extent the followers of Kamyakarma realise by performing the acts described by all the Vedas, *viz.*, Svarga and other objects of their wish, that purpose, to that extent, is realised by him who is deeply versed in the divine lore and who sees Brahman, that is, by virtue of his direct perception and knowledge of Brahman, THE TRUTH.

Though the fruits pertaining to wisdom may not accrue to a performer of Karma and *vice versa* the fruits pertaining to the latter may not accrue to the wise, still the results or fruits of wisdom are like waters of the ocean of great immensity; whereas the results obtained by means of Karma are very limited like the water in a well. Thus there is no comparison between them. Therefore it is perfectly accordant with reason to condemn the action leading to after-all trifling and fleeting purposes and to urge man to follow the Yoga, the path leading to knowledge, which accomplishes for him exalted and everlasting ends.

The terms *Vijânat* and *Brâhmana* in the original respectively convey 'one who has known God through the Sastras and other means' and 'one who knows God by direct perception of spiritual self. Both these are given as the attributes of one and the same individual to show that the learning in scriptures, &c., are causally connected with the actual sight of Brahman by the Jiva in his essential and unenvironed state.

Another version: It has been said that one should not be misled by the apparent sense of the Vedas with regard

to duties in pursuit of desires; and in the matter of turning away from them, it has been required, the true meaning of the Vedas should be sought for as the antidote to the poison of Triguna. He who correctly and properly knows the true purport of all the Vedas, *i.e.*, the Supreme Lord Hari who is to be pleased by performance of duties free of motives attains exalted results; and this furnishes sufficient reason and inducement to abandon Kamya Karma, which thought is contained in this verse.

To translate it again.

What purpose has to be realised in the most exalted Lord of Lords who actuates everything and who stands on the overwhelming expanse of waters, that purpose is realised by the votary of Brahman that has a clear insight into all the Vedas. (46.)

[*Note*: This interpretation is entirely based upon Smritis quoted in the Bhashya.]

A. "The performance of Vedic duties for finite ends has been condemned. It is not right; for in the text, "Let him perform Yoga who desires Svarga," the desire also is enjoined. What is enjoined in the Vedas cannot be condemned. And it cannot be said that the motive or desire is not enjoined as the performance is, in order to avoid the confusion of two rules in a sentence; for the injunction is to be interpreted as applying to the performance restricted by the desire or motive.' Thus it is equally a rule enforcing the desire." To dispel such a mistake the Lord says:

Only in respect of action there is eligibility in thee, never in respect of its fruits; (so) do not make the fruit a motive for thy action, nor let there be on thy part any attachment to inaction. (47.)

V. In thee:—means Arjuna and includes every wise person belonging to any caste or order. *In respect of fruits*: in respect of desiring fruits, *i.e.*, in desiring to obtain Svarga, &c. The purport of the first clause is that the Vedic injunction is only *to do* the duty; it does not command the enter-

tainment of desires too, since no desire comes under the regulation of rules. Whence is this view? In the text "Only doing the duties &c." (Isa. 2.), the sin of violation is not said to arise from absence of motives as from the omission of duty. So the Vedic injunction proceeds only to make use of an initial desire in the man by attaching a duty to it; but not with reference to acts restricted by motives, *i.e.*, acts and motives conjointly.

If it be said that Karma might be altogether given up as only involving labour and pain, the last clause corrects the error. It means: Thyself and every wise man like thyself should not be attached to inaction, that is, should not set your heart on omitting to do duties. Though duties free from motives may not directly lead to Svarga and other finite results, they certainly beget intense devotion to the glorious Lord, His knowledge and grace which form the immediate step for the attainment of the highest purpose of man, *viz.*, the noblest and everlasting life of bliss in heaven. To seek these high ends is in itself a sufficient motive, an unobjectionable motive for action. Moreover, the high-souled Prachetasas illustrate by their example the desirability of seeking such objects (*vide* the Bhagavata, Skandha IV). So says Badarayana's Sutra, too (III. iv. 43). It might be asked what is there to be wrought by the observance of duties for the wise, to whom release is assured from the dawn of wisdom itself? There is a use for the observances of the wise, *viz.*, the enhancement of both wisdom and heavenly bliss (*vide* Sutra I. iii. 33).

In Verse 45 the word *Atmavan*, it has been said, is meant to convey the relation between God and the Soul and the necessity on the part of the latter to contemplate Him as his Master. To make the same point clearer an observation is made in this verse. Now the sense is: Thyself and all other souls have only the ability and fitness to *do* the work, but have never power over the fruits of action. It is only the Lord that can dispense the fruits (*vide* Sutra III. ii. 39.) Thus the power of the Lord to command the results and its

absence on the part of the soul clearly establish the relation between them, *viz.*, that they are absolutely separate in every respect.

The third clause sums up the teaching on the last point into a rule. Now the term *Karmaphalahetu* = Karmaphalasya hetu = the source of the fruits of action. That source is the Supreme Lord, who thou shouldst not even think of becoming.

Then it is sufficient, as already taught, to be ever contemplating the Lord. What for should the duties be performed? This question the fourth clause answers thus: Thyself and all those like thyself should not give your mind to inaction, *i.e.*, should not make up your mind to omit the duties enjoined upon you; for violation of Law would bring on punishment. So the Srutis declare. (47.)

A. If inaction is prohibited, what is it that ought to be done?

Taking thy stand on Yoga do the duties, O Dhananjaya, renouncing attachment, being alike in success and failure; (this) state of being alike is called *Yoga*. (48.)

V. *Yoga* is the path to knowledge. To take one's stand on *Yoga* is to pursue that path. *Renouncing attachment* to the fruits of Karma (the duties performed); and thereby *being alike*, i.e., being equally unaffected by success or failure; *do thy duties* for the sake of the Lord's grace.

The last clause is a succinct definition of *Yoga* setting forth its essential characteristic. Its definition is intended to prevent the mistake of taking Yoga to be either 'renunciation' or 'being alike unaffected by success or failure.' The latter is the essential characteristic while renunciation is at the root of it. Therefore the full definition of *Yoga* is the possession of equanimity attended with renunciation. (;8.)

A. It has been said that the fruits of Karma are trifling when compared with those of knowledge, and that therefore the means of knowledge should be sought for and practised,

It is further pointed out here below that in leading to the highest end of man, Karma as a means is far inferior to knowledge.

Far, far inferior, indeed is Karma to knowledge as a means, O Dhananjaya; take thou refuge in knowledge; pitiable are they who have a motive for their action. (49.)

V. The latter half bears another version. When it is said that knowledge is superior to Karma, the mistake may be made that, on the dawn of wisdom, one has nothing else to look to. To remove this error the latter half states: Even when knowledge has shone, look up to the Protector; for the dispenser of fruits is the Lord alone, and pitiable are those that think themselves the masters of the fruit of their action. (49.)

A. That knowledge is far superior to Karma has been illustrated by pointing out the littleness of those who perform action with motives. The same point is again illustrated by holding up the distinction between the fruits of Karma and those of knowledge which greatly differ in kind and character.

With knowledge (of God) he casts off here both good and evil (deeds); therefore exert thyself for the *Yoga* (means of knowledge); (for) the Yoga is the most efficacious in midst of duties. (50)

V. *Good and evil*: the merit and demerit which one has acquired by good and evil deeds. Of merit the wise man allows to perish all *that* which leads to birth and death and other undesirable results. But he does not allow to perish whatever merit resulting from meditation and other pure deeds may enhance the light of knowledge and the state of blessedness in heaven; whereas he casts off absolutely all demerit. Thus wisdom leads to the great results of saving him from all evil and of adding to both his knowledge and bliss. So Arjuna is asked to gird himself to walk in the path of knowledge and spare no effort in that direction.

Surely *Yoga* is indispensable. But what for is the performance enforced of Karma without attachment to fruits? The last clause says: "The *Yoga* i.e., duties done for the sake of the Lord's Grace with the knowledge of His greatness and without any longing for the fruits is really skill in the performance of duties, as it leads to everlasting consequence. This indeed is the *Yoga*; for only the duty performed without motives is the means of knowledge. (50.)

A. The means and effect of knowledge are explained here.

Those who gain knowledge (by) renouncing the fruit of Karma, surely become wise and released from the bonds of birth, and attain to the goal beyond misery. (51.)

V. *Renouncing.........Karma* means and includes renouncing the fruit of Karma, the wish for it, &c. Those (1) who practise the *Yoga* or such duties only as are offered to the Lord, (2) who from a true insight into the Sastras see the Lord and His Greatness, (3) who by virtue of these gain knowledge attain wisdom or direct perception of the Truth,—those become liberated from the bonds of birth and attain to the goal, the Moksha, where there is no fear of misery. The first two clauses state the means, *viz.*, the discharge of duties free of motives and the perfect and accurate understanding of the Sastras. The remaining clauses state the results, *viz.*, wisdom, and its fruit, the Moksha. (51.)

A. How long should one practice such duties?

When thy mind shall get over the evil of misapprehension, then shalt thou attain to the full benefit of what has been heard and should be heard. (52.)

V. *What has......heard* includes all the duties performed and to be performed.

The etymology of *Nirveda* is here different from that of the word in common use. This use is met with in the Sruti,

" Pânḍityam *Nirvidya* Bâlyena Tishthâ set." It here means the full benefit to be gained, and comes from, *Nis.* + *vid.* (to obtain). In the other sense, the word should construe with the ablative case. Moreover the other sense, if taken here, would involve many inconsistencies.

The Yoga of practising Nivritta Karma which leads to the wisdom of perception necessary for release is directly the means of knowledge. Study and other means of knowledge promote only the unseen merit and thereby purify the mind; hence these are accessories to wisdom in as much as they help him out of doubt and misapprehension. (52.)

A. What is that evil of misapprehension and what the way to get over it? With a description of men in different stages, the lowest, the middling and the highest, the same Yoga is further explained thus:

When thy reason, at conflict with Srutis shall stand unshaken (and) when in deep meditation it shall be unperturbed, then shalt thou attain unto Yoga. (53.)

V. Before conclusive knowledge is obtained through Sastras and observation, reason is at conflict with the teachings of the Sruti. But when it grows reconciled to the Sruti, it arrives at the true conclusion and the full certainty of its genuine teaching; then it becomes incapable of being shaken or assailed by wrong views or doubts. Subsequently arises the capacity for deep meditation; when this becomes intensified to the utmost and everything outside is incapable of intruding upon the mind, the Lord reveals Himself to the soul. The glorious sight immerses him in supreme bliss so deep that he cannot be disturbed and roused to the world outside even by the loudest thunders rolling over his head; for he is all attention upon the Lord. Then, it is properly said, he attains to the full benefit of the *Yoga* inculcated here.

The Yoga practised in the earliest stage gives him the certainty as to the nature of the Lord in so far as it may be

gained by all the external means of the Sastras, observation and precept. The certainty becoming intense steadies his belief against all attacks of doubt and misapprehension and all trials it may be put to in the midst of conflicting theories. In this stage the Yoga takes the form of Nivritta. Karma or performance of duties for their own sake arms him with capacity for deep contemplation whereby he comes directly to perceive the Gracious Lord. The perception becoming developed and steadied confers on him that state of being deeply immersed in the light of the Lord and the consequent bliss from which nothing can wake him to external objects.

Now we get at the following clear notions. The evil of misapprehension consists in the fault of the mind (reasoning), that it is opposed to Vedic conclusions. To get over that evil is to make the mind perfectly appreciate the reasonableness of Vedic teaching and to firmly establish that belief in it.

Another interpretation : To translate the verse again : When thy reason is highly accordant with Sruti and stands unshaken, (and) meditation becomes possible, direct perception arises, reason becomes stable ; (and) then thou shalt attain unto *Yoga*, i.e., reach the Lord. (53.)

A. Now that mention is made of the wise man, Arjuna takes the opportunity to inquire what his characteristics are, recapitulating those already given.

Arjuna said : Of him whose wisdom is mature and who is in meditation, what is the description, O Kesava ? He whose perception has become steadfast, what should he talk about, what should he sit at, what should he go to ? (54.)

V. The use of the term *Bhasha* which means *description*, instead of *Lakshana* (definition) is intended to obtain a knowledge of those characteristics by which the wise may be *spoken of* as well as distinguished.

[Thus *Bhasha* is synonymous with Definition in th scientific sense.]

The state of being in deep meditation or contemplatio (*Samadhi*) is no necessary or co-extensive attribute fit t serve as a distinguishing mark. On the other hand, onl those characteristics and attributes that are co-extensive wit the existence of the thing itself can be useful for the purpos of distinguishing it from other things, and of definition Hence the question. Arjuna repeats in the word *Samadhistha* the characteristic already given to make it clear that he is seeking additional information. *Samadhistha* may also mean one without crooked or wrong views. The interrogative pronoun in the second half may even imply *a question*; for, the wise plunged in meditation and immersed in the blissful light of the Lord—for what purpose should they talk, go or do anything at all ? Naturally there seems no necessity. But Suka and other sages are seen to go about; and this would be contradictory to what is said in the latter half of verse 53. [The explanation will be found at the close of Sri Krishna's replies]. (54.)

A. The first query as to the definition of the wise is answered thus:

The Blessed Lord said:—When a man eschews, O Partha, all the desires in the heart, and, being confirmed in the Lord, finds satisfaction by the Lord, then is he called one of steady wisdom. (55.)

V. *Desires*:—Includes love, hate and other passions. *Being confirmed in the Lord*:—being assured of the Lord, taking his stand on Him, *i. e.*, giving his mind absolutely to Him; *finds satisfaction by the Lord*; becomes rejoiced at the Lord's grace; then he is of steadfast wisdom, that is, he is capable of directly perceiving the Lord generally without interruption.

A. *All the desires*:—Means all the prohibited desires. While the desires are naturally of the heart, *in the heart* implies that only the prohibited desires that find their place in the heart

should all be expelled from it. Knowledge as well as passions being only states of mind and being mutually opposed and discordant as may be seen from verse 59, the latter cannot have a place there when the knowledge or perception of the Lord has dawned upon it. So all those activities of mind and heart consistent with the knowledge of God may for ever continue there. Now we get this definition of the wise man: The characteristic of the *sage* is the perfect satisfaction resulting from absolutely setting the mind on the Lord alone, whilst the prohibited passions and desires are mostly banished from it.

It should be noted that a concrete description is here given of the wise man instead of an abstract definition, the required characteristics being apparent from it. The qualities here enumerated and those to be given in the subsequent passage form the steps of the *Yoga*, the topic in hand. While they are to be secured with great effort by him who seeks wisdom, they have become natural attributes of him who has attained it. (55.)

A. The next three verses explain the same necessity of eschewing.........passions, by dwelling upon the other passions pointed to in the above.

He whose mind is unagitated amid pains, who is destitute of longing for pleasures, of ***passion*** and fear and anger,—he is called a sage of steadfast wisdom. (56.)

V. When pains or miseries assail him, his mind must be *unagitated*, i.e., he must be patient and patiently endure them without any depression.' *Passion* or *Râga* is conceiving to be good what is not good. Râga comes from a root meaning to give colour and the mind and heart give an agreeable colour to things he likes. (56.)

A. By what expedient can one get free from the influence of passions?

He who is on every side without strong attachments, neither rejoices at nor abhors whatever may

hap, auspicious or inauspicious, (good or bad), of such a one wisdom becomes established (steadfast). (57.)

Further, when again, he can, without effort, even as a tortoise does its limbs, withdraw all his senses from their objects, his wisdom is securely established. (58.)

V. By the simile clear distinction is drawn between one who has attained wisdom and one who has yet to attain and is trying for it. (58.)

A. If the nipping of passions, &c., could by themselves lead to the attainment of wisdom, how is it that every body does not go by that way and succeed? For in order to subdue the tumult of passions one need not roll in fire. In answering this query it is clearly shown, to subdue the senses and passions by starvation and thereby to acquire knowledge are impossible.

First, the control of the senses is treated of:

The objects of sense, not the longing for them, turn away from the *person* who abstains from food; even that longing in him clears off, having seen the Supreme. (59.)

V. Who abstains........food: expresses the conditions under which the senses lose their power for acting upon their objects. Hence the objects themselves are said to turn away from the person. *Rasa* in the original means the relish or longing in the mind for the objects. It does not become extinct even when the external senses are impaired and become powerless for bringing about the experience. But this longing, too, will go when the Supreme Lord is seen; surely it does, when the Lord is seen.

Rasa also denotes *Taste*, one of the five objects of sense. Then the sentence means: Except that of Taste all other objects cease to act upon the abstemious person. That is, the senses of seeing, hearing, touch and smell and the longing for their objects may go, but the sense of taste

and the longing to gratify that sense do not cease to be even under starvation. When do these then clear off? These too surely turn away on the sight of Brahman.

The participle in the sentence in strict grammar construes with *Rasa* in the nominative case. So it should be noted there is a slight personification of *Rasa* that is to be counteracted by the light and grace of the Lord.

When the external senses are not attracted to the objects, present as they may be within easy reach; or when though the senses go to them they do not drag the mind also towards the objects; or when the mind, though drawn to the objects, does not allow the passion to overwhelm it; it is then that no perturbation takes place in the Intelligent Being that inhabits the body. This is what is meant by the conquest of passions or the senses. Briefly, this consists of two stages or steps: (1) To subdue the power of the external senses; (2) To reduce the longing in the mind. This twofold conquest has to be slowly achieved by the *beginner* by means of self-denial, whereas the man of wisdom easily obtains it without any effort by virtue of his perception of the Lord. Thus it appears a conquest to be made with extraordinary exertion. (59.)

A. Some think it unnecessary to put themselves to the great hardships of self-denial and abstinence for the simple purpose of governing the senses. This can be done with simple efforts of controlling the breath, &c. Likewise no necessity could be seen for the direct perception of Brahman. For it is possible to nip the desires with a notion of discrimination between what is eternal and what is non-eternal. In refutation of such a supposition the Lord says:

Exert though he may, O Kunti's son, be he the learned, the turbulent senses of the person, indeed, carry his mind away. (60.)

V. Learned: versed in the Sastras and possessing the strongest conviction as to the truth. *The person* is one who

has attachments to the body and other environments. *Exert,* &c.: make all the ordinary endeavours; *Turbulent senses*: senses which are naturally capable of throwing the imprisoned soul into agitation and overwhelming it. Indeed, the senses are not subdued by such a one, nor is there any hope of his doing so. One is said to be conquered by him who can and does throw that one into agitation. Hence extraordinary efforts should, as indicated, be made; since we see the ordinary efforts are not sufficient for the purpose, they are generally impossible to be subdued. At the same time it is to be noted complete abstinence from food must cut off the very life of the body necessary for the discharge of duties. (60.)

Now arises a pertinent question. It is agreed that the aforesaid conquest is possible through the sight of Brahaman. But only after the conquest, it is possible to see Brahaman. This difficulty is to be solved; for which purpose the Lord says:

Having restrained them all, he should sit in contemplation that I only am his Supreme Lord; wisdom becomes firmly established of him who has surely the senses under his control. (61.)

V. I, the glorious Lord Krishna. The contemplation must proceed with the perfect understanding that the glorious Lord is the most exalted of all things. *In contemplation* i.e., in concentrating the mind upon the Lord.

In reducing the power of the senses, however, the control of breath and other ordinary efforts are, as supposed by others really no effective measures; nor are abstinence, &c. possible to be practised. Still some extraordinary efforts equal to them in efficacy must be made for the purpose. Of these the most important step consists in conclusively understanding that the Glorious Lord is the most exalted of all, and in constantly fixing the mind on Him. Self-denial, &c., have been spoken of only that their nature may be known.

The latter half states the result to be attained by the conquest, *viz.*, the attainment of wisdom. Wisdom being the

result of such generally insuperable difficulties in subduing the senses, men often terrified by them do not try for it. Therefore it should not be supposed that wisdom is not of the aforesaid virtue. Let it, however, be remembered that wisdom does not follow immediately upon the subduing of the senses.

A. To understand and contemplate the Lord as the Supreme has been given as the most important step in subduing the senses. To be free from likes and dislikes will be shown as another step. To eschew these it is necessary to know their origin and their effects, so that they can be easily rooted out. Hence an account of them is given by way of introduction in the following two verses.

In him who muses on the objects of sense an attachment to them is formed; from the attachment arises desire; from desire arises anger; (62.)

From anger results the wrong wish; from (this) wrong wish, forgetfulness (of Law); from (this) forgetfulness, loss of judgment; from the loss of judgment he perishes. (63.)

V. When the accomplishment of a desire is checked by anything, anger bursts forth. *Sammoha* or the wrong wish is the inclination to do what ought not to be done; it may be mistaking the unrighteous conduct of appropriating another's wealth, &c., to be perfectly righteous. From such a wrong tendency and such unrighteous activities the memory of Laws prohibiting them becomes impaired and the very sacred rules once so clearly understood by himself may now give him a very different meaning, why, they may seem to give sanction to his wrong ways. Then gradually comes the loss of judgment which allows him unrestrained to do more and more wicked things. When he is thus concentrated in evil, he must surely go to hell and suffer the consequences. The significance of this genesis of passions, especially of Likes and Dislikes is: When it is *known* that they lead, step by step, to hell and other sufferings, there comes the wish to get rid of them; he first ceases to muse on the objects of sense

and then gradually checks the growth of those passions and eventually destroys their root. (62 & 63.)

A. Like and Dislike may go, as has been shown above. But what effect does that leave behind ? It is the control of the senses, the Lord says ; He also gives the effect of this control in the following.

But he who with the senses free of Like and Dislike and obedient to self (him) experiences their objects, finds an obedient mind and attains serenity (of mind). (64.)

V. In the latter half of 61 Knowledge has been shown to result from controlling the senses. But that does not directly and does only through serenity of mind, which point is dwelt upon in this and the following verses. When he succeeds in reducing the passions of love and hate, the senses have nothing to prompt their straying and rebellion and necessarily become manageable, so that he may employ them to bring him the experience of those objects alone, and to that extent, that may be necessary for bare existence. Thereupon the mind, free from distraction through the senses, becomes a willing servant of the self (soul), its master ; it is then that the mind becomes serene, serenity consisting in the absence mostly of the inclination to turn to the objects of sense.

The first three lines of the verse treat of the control to be gained over the senses.

Like and Dislike not prompting the senses, the mind becomes manageable. When the mind is at the disposal of the self, it is evident, the senses also become obedient to the self. To say that these are under his control means that they cannot throw him into agitation.

Experiences their objects :—By this it is made clear that abstinence as mentioned above cannot be the practicable way to control the senses. In order to bring out that the mere experience of objects for the barely maintaining the body is neither an impediment in the way of wisdom, nor an objection to it, (1) 'the control over the senses', and (2) 'the effect thereof, *viz.*, the possession of an obedient will and

serene mind, are consecutively stated in the text. That is, once the senses controlled, will obedient, mind serene, the mere activity of the senses and their relation to the objects are powerless to cause any disturbance. (64.)

A. What can the serenity of mind do for him ?

Serenity rising, the extinction of all his miseries comes about ; for, the perception of him who is of a serene mind soon becomes steadied. (65.)

V. The order of facts here is as follows ; (1) Serenity of mind, (2) clear and uninterrupted perception of Brahman (3) on this direct realisation of the nature and glory of the Lord, the extinction of all miseries.

Here it might be sufficient to say : " Serenity coming, perception becomes steadfast" ; but the extinction of evils is stated by the way to indicate the virtue of that perception. Further the statement incidentally answers an objection to the mention in verse 50 of the casting off by the wise of good and evil deeds. (65.)

A. The perception of Brahman may arise from meditation itself nourished by study and thought. What is the special necessity for this serenity of mind ? In reply it is pointed out how the absence of a serene mind affects the man. This idea is to be supplied in the beginning of the following verse ; (which is), " Mind not being serene, its restraint (conveyed by the term Yukti) is not possible."

Contemplation is not possible for him who does not restrain the mind ; for him who does not contemplate, direct perception does not arise, for him who has not gained the perception, release is impossible. Without release, whence is happiness ? (66.)

V. *Yukta* is here used in the sense of one who can restrain his mind from being distracted. The idea in the first line must be taken as the second step and so the words in this line should be construed with the genitive case in the third line. Also supply the words *Na cha Abuddheh* before *Sánti.* Accordingly the translation is given.

It would suffice to say, "For him who has no perception there is no release." But the last clause is meant by the way to bring out the fact that Moksha does not merely consist in the extinction of all pains and evils, but also it consists of positive blessedness unknown and unattainable in the life here.

Or, the word *Sánti* means Thought absolutely centred in the Lord; and the word *Sukha* means the bliss of heaven and release. The last two clauses may now be translated thus: Till the Lord reveals Himself, the mind is not wholly given to Him, and when the mind is not wholly given to Him how could the bliss of release be got? (66).

A. If it be said that it is not proper to deny the capacity for meditation of him who cannot restrain the mind in the aforesaid manner and that he can acquire that fitness by study and thought, the Lord refutes the view thus:

That the mind is made to follow the wandering senses sends his understanding adrift, even as the wind does the vessel upon the waters. (67.)

V. The construction in this verse, natural as it may appear in Sanskrit, presents a peculiar difficulty to translation. But it is important to keep the construction in view, which is followed here. The sense is: The mind is naturally constituted (by the Lord with the tendency) to follow the lead of the senses. It is the constitution that allows the true conclusions of the Sastras to slip easily from his mind; it even prevents the rising of such conclusive knowledge; and the little that may find place in it cannot in the absence of control be useful in promoting meditation and thereby obtaining for him direct perception. (67).

A. Sri Krishna concludes the description of the wise man and his characteristics:

Therefore, O Mighty armed, of whom the senses are all withdrawn from their objects, of him wisdom becomes steadfast. (68).

V. Certainly the wise of the given description are not commonly met with. For, victory over the senses, serenity

of mind and mastery over it; concentration, sacred studies and the realisation of the reasoning of scriptures, conclusive certainty as to the truth, intense devotion and meditation directly leading to the perception of the Lord are very stupendous steps for one to gain. The highest wisdom cannot therefore be permanently secured unless and until all the senses are thoroughly subdued. (68.)

A. With regard to the question Arjuna has raised in the latter half of verse 64, "Why should the wise talk, sit or go or be active in any way?" the Lord says:

In respect of that which is the night of all beings the man of self-restraint keeps awake; in respect of which the beings are awake, that is the night of the contemplating sage who sees (the Lord). (69.)

V. This may be taken also as a summary of the foregoing description of the man of wisdom.

That which is the night, &c.—What is dark, unperceived of all other Beings, *viz*, the Lord's glory and Self, which beings as if immersed in deep sleep do not at all see. In respect of that the sage is always wakeful, is always seeing it directly, never loses sight of it. But in respect of the objects of sense, the beings are wakeful, *i.e.*, they are devoted to them, whereas those objects are the night to the sage. He is plunged in meditation and taken up with the blissful sight of the glorious Lord; he does not know or think of those things. The word *Muni* is used in its derivative sense 'one contemplating'; it is taken as an attribute by changing the order, as the idea conveyed by the word logically refers to the earlier step.

If this is true, what is the explanation for the movements and activities of sages like Suka? In the case of ordinary sages, it should be noted that the *Prarabdha Karma* has the power to now and then interrupt the sight of Brahman, and that, in the short intervals of darkness and under the force of habit, with almost no intention or consciousness, they are seen to go about like an intoxicated person. But this explanation does not apply to the activities of the gods who both consciously rule the world and live in the glorious sight of

the Lord; otherwise the very conduct of the world might be interrupted. (69.)

A. The activity of the wise might somehow be explained as that of a drunken man. But the evident experience of the objects of sense which cannot be brought about without conscious endeavour to adapt means to ends, remains unexplained. So the Lord illustrates how that takes place in the case of the wise.

He attains to heaven, into whom all desires flow even as waters (rivers) flow into the ocean which is being constantly filled but remains in the same unchanged condition,—not he who desires pleasures (the objects of sense).

V. Though various rivers carry their waters to it, the ocean ever remains the same without showing any increase; nor does it show any decrease when rivers cease to flow in; nor does the ocean seem solicitous for a supply. Likewise no change comes upon the wise man who seems to enjoy the objects of sense, for he is neither delighted with them nor depressed for want of them. The wise man whom the objects do not draw towards them, but whom, it can be said, they merely enter and cannot therefore throw into agitation,—he surely attains everlasting bliss in heaven.

Not he who desires pleasures:—This clause may be interpreted in two ways this.

(1) (The wise man) is not he that seeks the gratification of the senses. (2) He who seeks the gratification of the senses does not attain the everlasting bliss in heaven. The first interpretation directly answers the question raised against the wise man who *seems* to enjoy the objects of sense, by showing that he experiences them, but not as one who seeks after them and has a relish for them. This is surely the virtue conferred on the man by the light of wisdom. (70.)

A. The same point is made still clearer.

He who, loosed from prohibited wishes, from the fancy of being the (absolute) master and the (absolute) agent, experiences all the objects (of

desire) without any attachment,—he is *the* man, he attains to perfect bliss. (71.)

V. This is in commendation of the wise. *Vihâya Kâmân charati*: The verb *charati* does not simply mean going about, which need not be said or may not be said. It should be taken in the sense of 'to eat,' *i.e.*, 'to experience.' The participle construing with the same object *Kaman* restricts the sense of the predicate thus: *Without attachment* (he) *experiences.*

A. The description of the man of wisdom commenced at verse 55 is concluded thus:

This is the state in relation to Brahman, O Partha; having attained to this he is not bewildered. Having continued in this state to the very last moment, he goes to Brahman that has no (perishable) body. (72.)

V. *This*: what has been expounded from verse 55 and summarised in 69; this state of the seer of Brahman, freed from all passions, doing duties for their own sake, and for ever contemplating the Lord. When this state is attained, the miseries of Samsara no longer assail him. Only at this stage he continues to the last moment to see the Lord and contemplate His glory and he surely then reaches the Supreme Being of every excellence never subject to the environment of a material body.

In case there is no Prarabdha Karma, he remembers the Lord at the last moment of departing from the body in which he has received the Lord's grace, *viz.*, direct preception, and goes to Heaven directly. *Prarabdha* not being exhausted, he shall fall upon other births yet to be passed through and when it is completely exhausted, he directly attains to Heaven. (72.)

Thus ends the Second Adhyaya of the Upanishads of the Bhagavad-Gita entitled "The Sankhya Yoga."

THIRD ADHYAYA.

In the foregoing chapter the nature of the Supreme Lord and the soul has been discussed (12—40); the means of gaining that knowledge has been premised in 40 and described thereafter (45, &c.,) and slightly explained from 51. In this Adhyaya the aforesaid Yoga which consists of *Nivritta Karma* and becomes the way to wisdom is dwelt upon at greater length, so that the necessity for its observance may be impressed.

With reference to the observation "Far inferior is this Karma, &c., (I, 49), Arjuna finds other doubts to set forth; accordingly he enquires :

Arjuna said : If, in Thy judgment, knowledge is superior to action, O Janardana, why dost Thou, O Kesava (still) urge me on (1) to action, (2) to this terrible action? (1)

V. There are two questions here as indicated above. *Terrible*: because the battlefield is the occasion and place for the utmost display of animosity and other cruel passions. Arjuna's idea may be put thus: "As the Sruti declares, 'All these attain to abodes of happiness,' all the acts enjoined upon man, as well as this war enjoined upon the Kshatriya, are all of the *Kamya* class. O Sri Krishna, Thou hast also observed : 'Though slain, thou shalt attain to Svarga.' So, these are all inferior to the path of knowledge. On the other hand, the virtues required to be practised in the ascetic life are not spoken of as *Kamva-Karma*. Therefore, the duties attached to that life are of the *A-Kamya* class, *i.e.*, are such as are not prompted by desires or undertaken for their fulfilment. They only lead to pure wisdom. It is then fit that I should be commanded to enter upon the ascetic life and to be constant in practising the virtues and duties proper to it. But it is not fit that I should be urged on to this terrible battle, the scene of atrocities committed from the worst of motives."

A. Should it be said that even this warfare is an action tending to the attainment of Wisdom and comes under the Yoga-knowledge spoken of in verse 39, Arjuna says:

With these simply perplexing words thou seemest to confuse my understanding; therefore, tell me with certainty that one thing by which I may reach the highest good. (2.)

V. Perplexing words:—Statements now in praise of action, now of knowledge; or sometime declaring Svarga as the fruit of this terrible action, sometime knowledge as its fruit. With such words calculated to bewilder me in doubt, Thou makest my judgment vacillate. If men haunted by desires (ambition) should go to Svarga by fighting and if by the same act those destitute of desires should attain knowledge, still it is fit that I should be put in the way of the ascetic, but not asked to try the optional course of blood-shed and cruelty, so that I may surely reap the highest good.

The appellation *Janardana* in verse (1) according to the Puranic Nirukti means 'one who has no birth and puts an end to the birth of other beings.' So it is an appropriate address in the present context. (2.)

A. "True, all the duties enjoined upon men of the first three orders may, according as they are impelled or not by desires, divide themselves into two classes as *Kamya* and *Akamya*; whereas the virtues of devotion, &c., to be practised by the ascetic are purely *Akamya*, i.e., such as are not impelled by desires nor attended by the painful results of falling into hell and other sufferings as the cruel deeds of war may entail. But the ascetic duties are only intended for those who are ineligible for other duties; and thou belongest to the rank of Janaka, Priyavrata and other souls of high eligibility. Hence, on the principle explained in verse 38, thou shouldst regard pleasure and pain equal, and from doing duties with devotion, duties naturally devolving upon thee, thou shouldst

see no evil arises, and, therefore thou deservest to be commanded to go to war, optional as the course may be for others." With this idea the Lord replies to his first question thus:

The blessed Lord said: In this world the attainment of eternal nature is of two-fold description, as I before said, O sinless one, by means of knowledge for the *Sankhyas*, by means of action for the *yogis*. (3.)

V. In this world:—Among those who are working for salvation. The word *Nishtha* means pure state, essential form, which is Mukti or released state. It also means non-return to mundane life. The course for the attainment is of two-fold description, *i.e.*, to be worked out by two classes of *men* with two sets of accessory means. The *Sankhyas* are the gods and Sanaka and other celestial sages. These do duties as well as acquire wisdom, which by far exceeds the duties they themselves perform. The *yogis* are those for whom the chief means is the performance of duties, the merit of which exceeds the intensity of wisdom they can acquire. But in both cases Mukti is the result of wisdom and action going together.

The sentence should be construed by supplying *Iti* after the last words.

Among the eligible there are some such as the ascetics Sanaka and others that possess a larger measure of wisdom than that of merit by duties and as such they go to heaven. Some others like Janaka, Priyavrata and others, in whom the merit by duties is proportionately greater than wisdom, and who are householders, go to Heaven, always their merit by duties preponderating. Being intended for particular offices, they are so appointed by the Almighty Lord. Likewise, thou comest under this class of the eligible and hast this duty to perform.

" Though both the Sânkhyâs and Yogis have knowledge and action to attend to they are spoken of as following only *this* or *that* with reference to the preponderating

element, even as we would speak of milk as milk though it may contain a large quantity of water. (3.)

A. It has been shown that Arjuna owing to his higher eligibility should stick to the post of duty and discharge it with all devotion. But he leans to the side of abandoning duties. That position of Arjuna is to be examined thus: Whether he pleads for omission on the ground that it is the way to release, release being called *Naishkarmya* (related to Inaction), whether, on the ground that action is the root of Samsara, he believes its avoidance is the way to release, or whether he takes his stand on the Smriti, "By Karma the being is bound down," and believes that Karma is a positive obstacle to release.

The first two positions are refuted here:

It cannot be that from the omission of duties the *person* attains release called *Naishkarmya*; nor by mere renunciation does he attain the accomplishment. (4.)

V. The reason for the first statement is given in the term *Purusha* (person). It means one who passes through bodies, for he is always joined to some body, gross or subtle. If inaction alone could grant him release, it would mean that at some stage he comes into a body unfit for any activity and on its decay and fall he should find release. Then having regard to the eternity of time it would be difficult to account for the present life. On the other hand, the use of the term *Naishkarmya* may be perfectly right as describing release to be unattainable by means of action prompted by *desires*. "I enjoin upon thee only Nivritta Karma," says Sri Krishna.

The second position also is refuted by the same statement, which now means: By omission of duties the person cannot attain that which is to be reached by relinquishing actions attended with motives. Hereby Sri Krishna means, 'Thy view that inaction leads to release because the root of *Samsara*, viz., action, would be thereby cut, cannot be

maintained. For he is *Purusha* (the person) wanderer through bodies. In the stream without beginning of birth and death he has of necessity passed through several bodies fit for performing and accumulating Karma, and in fact he has all along been bound up in such a person or body. While the infinite series of Karma hoarded up in countless lives of the past remain in full force to bear their fruits, the omission to do duties in a particular, say in the present, life cannot as supposed cut the root of *Samsara*. Then, whence is the hope of release by destroying that root?

The third position is refuted later on.

The performance of duties with devotion and without motives, it is said, leads to Heaven. One might now say, it does so because it has no other result to bear. Likewise, it might be said that the omission of duties also leads to Moksha, since it can yield nothing else; and, at the same time, this has the preference by being the easier to do. Hence why should not one obtain Moksha by omission as well? Also the evil pronounced upon the defaulter (*vide* Isa. U.) may be explained as properly applying to him who seeks anything other than release. In refutation of such a view the Lord says, "Nor by renunciation, &c."

By mere renunciation :— By merely abandoning all Kamya Karma, that is, by the performance only of Nivritta Karma. The sense is :—Even the performance of Nivritta-Karma alone cannot directly bring him release ; for that would only purify and prepare his mind for eschewing the passions, for renunciation, for study, thought and contemplation and lastly for the acquisition of wisdom, which alone obtains him the Lord's grace and release. Such is the force also of the Srutis extolling Nivritta-Karma. So by mere parity of reasoning it should not be supposed that absolute inaction might also lead to release.

Again it may be argued that the virtues of the ascetic life, Srutis declare, lead to Moksha, since they have nothing else to yield, and that likewise inaction too may lead to the

same result. This false analogy is also refuted by the same statement, "Nor by renunciation, &c."

By mere renunciation:—By becoming merely an ascetic. The ascetic life becomes the way to release only by enabling one to settle the mind in the Lord and thereby to win His grace, but not by its inefficacy to yield other results.

Thus in addition to his high eligibility, another reason is here set forth for enjoining the performance of duty upon Arjuna—the reason that none of his arguments *for inaction* as a means of release could stand. (4.)

A. With regard to the third alternative that Karma is an obstacle to release, as it seems said in the Smriti, "By Karma the being is bound down," it is about to be pointed out that the term Karma in that Smriti and similar texts is used in a restricted sense. As an introduction thereto it is first shewn that it is impossible for any body to be absolutely inactive.

Indeed, no body can ever remain for a moment without *doing* some *work*; for by every one under the power of the Lord, by the qualities of Prakriti some work is caused to be done. (5.)

V. Ever: In every state or condition. *No body*: neither the literate nor the illiterate; neither the intelligent nor the dull-witted. In the latter half, the words in the nominative case should all be changed into the instrumental. *Avasa*: lit, having no control over himself, *i.e.*, controlled by some power beyond himself, by the Supreme Lord, (*A*, the Supreme Being, *vasa*, in the power of). So the word here means one who is in the power and under the control of the Lord and is being impelled by Him in spite of his own will—the Lord who alone is the absolute agent and governs the agentship in the soul *by the qualities of Prakriti*: by Satva, Rajas and Tamas, the causes of modification and change. These two under the direction of the Lord impel the individual to certain activities. So it is impossible to imagine a living existence that can escape action. (5.)

A. "Then if it is impossible to remain inactive, lest it should be impossible to maintain the body, it is at least possible to abandon all the sacrificial acts; and let these be abandoned. For Sastra does not certainly operate in the sphere of the impossible. Therefore in the aforesaid Smriti advising inaction the word Karma may be taken to denote the sacrificial and other Sastraic duties." Against such a view the Lord says, "It is mind that is the real cause of bondage or release, but not the abandoning of duties." To emphasise this fact the importance of the mind is declared thus:

He who controlling the organs of action remains thinking in the mind of the objects of sense,—he is entirely in a delusion and is called a hypocrite. (6.)

But he excels, O Arjuna, who having controlled the senses by the mind begins without any attachment to read the path of action with the organs of action. (7.)

V. The organs of action: implies also the organs of sense. *Without attachment*, i. e., to the fruits of his action. *Karma yoga*: lit. Karma which is the Yoga or means of knowledge; it means the performance of those duties that are enjoined upon him according to his caste, and order, the practice of which with devotion and without attachment is the highroad to the attainment of wisdom.

In the first verse there is the observation of the positive relation between the co-existing circumstances: (1) the absence of control over the mind and (2) bondage; and in the second there is the observation of the negative relation between the same; (1) the control of mind and (2) the absence of bondage; again, it may be seen, the first verse notes the observation of the negative relation between (1) absence of control of mind and (2) absence of release; and second verse gives the positive relation between (1) the control of

mind and (2) release. Thus with regard to Bondage absence of control and control are respectively positive and negative circumstances invariably connected as antecedents; and with regard to release they are negative and positive. From this we arrive at the inductive or general proposition that Bondage and Release are causally connected with absence of control and possession of control over the mind. To draw attention to this truth the term *Manasā* (by the mind) is added; or since all thinking is but mental that word would be meaningless. The general principle is that in expressing scientific thoughts an apparently superfluous word comes in to point to an observation. (67.)

A. What follows from all this?

Do thou the appointed duty; for to do is better than not to do; and, even to keep body and soul together may not be possible for the not-working. (8.)

A. "By Karma (*action*) the being is bound down; and by knowledge he becomes free. Therefore the ascetics that perceive the end do not perform Karma." The third position of Arjuna based upon this Smriti is disposed of below.

In relation to action other than what is intended for *Yagna*, this world is bound by Karma; (therefore), O Kunti's son, do thou free from attachment perform Karma for that purpose. (9.)

V. *Yagna* is here Vishnu, as the Sruti says, "*Yagna* is indeed Vishnu." There is another Nirukti (etymology) of the word, to wit. *Gna*, the Supreme intelligence, *i.e.*, the omniscient Lord; *Ya* who is resorted to or made the object of. The whole word means the omniscient Lord, to whom everything tends and to whom every sacrifice is intended an offering. The purport is: Any act performed except in worship of the Lord, that is, intended for any other purpose or for any body else, leads to bondage. In the Smriti also the term Karma therefore means duties or works not intended

as the worship of the Lord, but it does not mean Karma or action in general.

Since Jiva is compelled by other forces to work and by the necessity of maintaining the body, the question of inaction is out of place. So thou shouldst *for that purpose* perform duties without the hope of or wish for reward and with perfect devotion to the Almighty Lord." This gives the connection between the verses 5 to 9. (9.)

A. By the four kinds of *Arthavada* the indispensableness of discharging the duties of caste and order is sought to be impressed in the following four verses.

In the beginning Brahma created mankind together with sacrifices and spoke (to them): "By means of this, obtain (your wishes); be this to you the giver of the desired enjoyments." (10.)

A. How do the sacrifices yield their wishes? Brahma says:

"By this (means) do ye propitiate the gods; may those gods propitiate you; thus propitiating one another, ye shall reap the highest good."

V. Men should propitiate the gods with their offerings in sacrifices and the gods bless men by bestowing upon them every comfort. *The highest good*: Moksha or final beatitude, (11.)

A. The same is made clearer still by showing the evil consequence of omitting to do duties.

"For, propitiated by sacrifices the gods will confer on you the desired blessings; (but) he is verily a thief who eats without offering to them what they have given."

A. Now Brahma commends the worshipper.

"The righteous who eat what is left after sacrifice are freed from all sins; but those impious (beings) only eat sin who dress food for their own sakes." (13.)

A. The Lord next points out another reason for observing one's appointed duties in that it is necessary to the perfect working of the wheel of the world and how their omission is attended with evil results.

A. From food proceed the beings; from Parjanya issues food; from *Yagna* (sacrifice) comes forth Parjanya; and *Yagna* is the product of duties. (14.)

V. From food, i.e., through seed which goes to make the bodies of creatures. *Parjanya* is the deity presiding over clouds, also called Aditya, *yagna* here denotes ghee and other articles of offering in a sacrifice. *Parjanya* is figuratively spoken of as proceeding from sacrifice (Yagna), since the deity grows propitiated and stronger with the offerings of the sacrificer. Or Parjanya may stand for the whole class of clouds presided over by Aditya; or according to Nirukti it denotes a cloud that grows and matures the crops for others; and clouds issue from Aditya propitiated with offerings in *Yagna* and so they are also figuratively said to proceed from sacrifice. So says the Sruti. The term Parjanya when it is taken to denote rain means particular clouds appointed to bring rain in due season. *Sacrifice or yâgna* is the giving away or offering of certain articles in the name of the gods. Many small accessory acts collectively go to make a sacrifice and so *Yagna* is said to arise from Karma or action.

Know thou that Karma has its source in Brahman; Brahman has its source in Letters (Akshara); [and letters issue from beings]; the all-pervading Brahman is ever established in *Yagna* (sacrifice). (15.)

V. Brahman: Para Brahman, the Supreme Lord, from whom all activity proceeds. *Has its source in Letters*: is revealed by the Vedas which are called Akshara or the Imperishable, being Eternal Testimony. The sense of the first two clauses is: only when Duty is known as it is through the Vedas, Brahman enables Jiva to do righteous duty. *And*

Letters....beings: this link in the chain should be supplied in order to complete the circle or wheel here spoken of. *Thus*: According to the aforesaid series of relations, Brahman is to be revealed to us through *Yagna*; so Brahman is said to be established in it (sacrifice). Since the Lord is always present in it in a special manner, and, if the wheel of the world should be allowed to move on smoothly by the observance of such *Yagna*, twofold merit is acquired, that is, the person has contributed to the well-being of all creatures and to the revelation of the Supreme Self. (15.)

He who does not contribute to the working of the wheel that has been thus set in motion,—he is sinful of life, he rejoices in the senses, O Partha, he lives in vain. (16.)

V. *Thus set in motion:* observed and conducted in this manner by the ancients, by the glorious Lord Himself, for the benefit of beings. *The wheel* i.e. the world. *Does not.........working*: does not discharge his share of the duties as enjoined upon him. Since he is a part of the wheel, *i.e.*, the world, he becomes by omitting to do the interrupter of its working and so he lives a life of sin and all his life appears meant for sinful deeds. *Rejoices in the senses*: finds gratification in the objects of sense. *Lives in vain*: of course rushes into hell.

I. Sacrifices, charitable gifts and austerities are the three sets of duties for the householder. There are similar duties for the other three orders of men; namely, II. To impart instruction, to promise shelter to the fugitive; to offer the needy the food they have got to eat; III. Study of the Vedas, teaching and meditation and so on. Such are the sacrifices or duties to be accomplished in thought and word. Those relating to the body or those of deed are Chandrayana and such other austerities. There is thus no class of men who have not or cannot find duties to fulfil and contribute to the working of the great wheel of the world. Accordingly the Smriti says; " Declared is the round of duties to be especially

accomplished in word and thought, particularly by the ascetics." (16.)

A., If, for reasons given above in, "It cannot be, &c." (4) and from the illustration given from verse 10 there should result some loss from omission, and some great benefit from the performance, of duties, it would follow that even to set the heart upon the Lord in intense meditation forgetful of everything else ought not to be made, lest some Karma or duty should then go unattended to and this should occasion some loss or liability to punishment. To correct this view the Lord observes:

Whereas, for him who, perfect in wisdom (immersed in meditation), may be rejoiced in Atman alone and be contented with Atman; and, (fixed) in Atman alone, be full of supreme bliss,—for him there is nothing to do. (17.)

V. The particle *Tu* (*whereas*) points to the particular circumstance of being immersed in meditation. *Mánavah*: perfect in wisdom, comes from the root *man*, to think, to understand, and means one who has risen to the full and direct perception of the Lord. *Atman* throughout the verse denotes only the Paramatman, the Supreme Being. *Atmarati* may be dissolved into *Atmani* + *rati* = one who finds delight *in* the Lord, or into *Atmanah* + *rati* = one who derives delight *from* Atman.

In Atman alone: only in the sight he enjoys of the Lord and of His glory; *but not in other things*: this is the force of *alone*. If the absence of delight over other things be supposed to be only in general, it is not; but it is shown to be absolute by the next epithet, *Be contented with Atman*. By the grace of Atman he is contented with Him alone and has come to relinquish all longing for other things. The significance of this attribute is that even the possibility of renouncing other things wholly depends upon the grace of the Lord.

If it be thought that the Lord confers on him some exceeding bliss that he may cease to wish for other things

the next clause points out that such bliss is nothing else than the aforesaid rejoicing in Atman. *Be full of Supreme bliss*: furnishes a reason. Since he is immersed in supreme bliss on account of seeing the Lord, he has come to renounce other things. Again if it be asked whence is the great bliss of seeing the Lord, the same clause gives the answer thus: *Fixed in Atman alone* he is *full of Supreme bliss*, i.e., by being immersed deep in the contemplation of the Lord's glory directly shining upon him, he is rejoiced in that state, *but at nothing else*. The use of the term *Mànava* implies that the intense meditation called *Asampragnata Samadhi* is possible only for *him* to whom the Lord has revealed Himself. Such a one *in that state* of meditation has no other duty to perform and has none to violate. (17.)

A. When it is asked why meditation should be indulged in, if it interfere with the discharge of duties and its object, the answer that the contemplatist has nothing to do does not seem to meet the point. Why should such an answer be given? Why should he not appoint some-body to wake him in the way detailed in *yoga* Sastra and attend to his duties? In answer to these queries the Lord says:

For him there is no purpose to gain by performance, nor anything (to fear) from omission; nor is there in the midst of all beings any one that serves any purpose of his. (18.)

V. *For him*: who is absorbed in intense meditation. *By performance*: by any sacred acts such as sacrifices. He rejoices in Atman alone, for there could be no blessing exceeding or equal to His sight.

Is it not necessary that though he may not perform sacrificial acts, he should attend to the special and daily duties for fear of punishment by omitting to do them? No, answers the second clause. When he is absorbed in the contemplation of the Lord, it is no violation on his part not to attend to the daily prayers and other duties; for all these are only means to seeing the Lord, and when the result is obtained, the means ceases to be adopted.

Is it not necessary for him to be roused at least for the worship of the gods or the preceptors, or elders that chance to go to him? Even this necessity is denied of him in '*Nor is there, &c.* Of all beings and things there is, and there can be, none that can by sight, by conversation, by worship, &c., serve him in any way towards the attainment or enhancement of the highest purpose, *i.e.* bliss which he is already enjoying in the glorious revelation of the Lord's Supreme Self. Hence such a contemplatist need not be roused for worship and the omission does not make him punishable. (18.)

Another version of 17: The duties ought to be done not only because they are necessary for the working of the aforesaid wheel as contributing to the welfare of beings, but because the absolute exemption from duties is granted only to *the released* souls, whereby it is implied that the performance of duty is the natural and inviolable condition of life here below. This argument will be presented at the conclusion and it requires that the fact to contrast with is to be first stated, *viz.*, that exemption from duties behoves only the Mukta or the Redeemed. To translate the verse again.

Only for him there exists no duty to perform who has attained to the full benefit of wisdom, *i. e.*, Moksha, who by Atman is restored to the enjoyment of his essential blessed nature, who feels accomplished by Atman, and who finds his delight in Atman alone.

If from the text 'Krishna is worshipped by the Released free of delusion,' it were to be supposed that the Released also have duties to perform, it is denied in verse 18. The released, if they do at all, do duties of their own choice, but *not as bound* to perform them; nor do they act with any hope of further reward; for their very activity in the heavenly state constitutes their blessedness and has nothing else to *produce*. (18.)

Therefore, being free from attachment, do thou always devoutly perform the duty which ought to

be done; for the person who free of attachments fulfils his duty reaches the Supreme. (19.)

V. Therefore: 'The freedom from duty being granted to the one absorbed in meditation or to the released, while its performance is enjoined upon those like thyself.' *Being...... attachment*: having no wish for the results, do thou always observe the duties regarding them to be the worship of the Lord.

If the released have no duty to perform merely for want of purposes to be achieved, why should not the same be said as well of him who seeks Release? The second clause says in answer that the person can, only doing duties without attachment, obtain knowledge and reach the Supreme Being and he *has* a purpose to serve by his performance, while the released and the one absorbed in contemplation have none. (19.)

A. The attainment of wisdom by itself is sufficient for release. Why should the wise be still required to observe the rules of duty free of attachment? In view to impressing that duties performed thereafter enhance the bliss in heaven, the Lord gives instances of the wise who in the past observed the rule.

Only with the performance of duties also, Janaka and others, it is well-known, attained to the wished-for end; besides, properly looking at the least to the guidance of the world, it is fit that thou dost thy duty. (20.)

V. Janaka, &c.: Janaka, Priyavrata and other royal sages besides many others, only by performing duties *also*, i.e., in addition to knowledge or wisdom, attained the *wished-for end*, the Moksha, as well as wisdom in the earlier stage. Though release is vouchsafed for knowledge alone, still the wise do practice duties for securing enhancement of bliss in heaven.

With...duties: *With* has two forces here, cumulative and instrumental. The interpretation according to the

first sense, has been given above. Taking the instrumental force, the meaning is, "They attained to the end *by means of duties.*" As in the statement 'we live *by the* plough' duties become a mediate step for release, for they can be such only through knowledge. Or the end is only the attainment of wisdom, in which case Karma becomes the direct means.

Duties ought to be done, not simply because the wise are seen to do, but also because they are necessary for the proper guidance of the world, which secures a person the Lord's Grace and Heaven. This is said in the latter half. *Lokasangraha* literally means *taking the world along with one,* of course, by exemplary conduct. *At the least* : setting aside any other motive for action. The Lord is highly pleased with the man engaged in duties that become incentive to good action in others ; hence is the enhanced bliss in heaven. So it is observed thus: "The performance of duty bestows knowledge upon the ignorant ; and that by the wise for the purpose of teaching the world surely gives great delight ; and this makes perfect the bliss of the released." (20.)

A. How does his observance of duty become guidance to the world ?

Whatsoever a great man does, that other men also do ; whatsoever he respects as authority, that the world follows, (whatsoever he makes the authority for his conduct, that the world also follows). (21.)

A. "Moreover, I have no purpose whatever to achieve. Simply out of mercy for the world I am observing duties (am working). Then is it necessary to point out the importance of performance by the wise who have a positive advantage to gain in the enhanced bliss after release ?" With this idea the Lord says :

Nothing, O Partha there is for Me to do ; in the three worlds there is nothing unattained that might be attained ; still I am actually at work. (22.)

V. I am at work : I am constantly doing something for the world ; I am not quiet. (22).

For, if I should not continue ever unwearied to work, all men, O Partha, would follow my path. (23.)

V. That is, men would make Me their example and cease to do their duties. (23.)

A. What harm is there ? The Lord replies.

These worlds would perish, if I should not perform Karma ; then I would be the author of confusion of castes, and I would be destroying these creatures. (24.)

V. Perish : fall into misery and hell for omission of duty. Further, when duties are abandoned, the distinction between the castes would become effaced. Then the confusion of castes and the ruin of all beings should appear to proceed from Me. (24.)

A. ' If the wise man also should perform duties with the same attachment as the ignorant, the action of both could not then differ. ' This supposition is amended in the following.

Just as the ignorant full of attachments perform duties, O Bharata, so also the man of wisdom free of attachments should perform intent upon guiding the world. (25.)

V. Attachment or its absence makes the difference between the work of the ignorant and that of the wise. (25).

A. At least for the purpose of furnishing the ignorant with an inceptive for the performance of duties the wise ought to do them. Thus the Lord observes :

The wise man should not bring about change of opinion in the ignorant adhering to action ; (on the other hand) he should himself practise with devotion and cause them to do all the duties. (26.)

V. *The ignorant*: those who do not understand the nature of the Lord. The wise man should not shake their faith in action. On the other hand he should also with devotion to God practise duties so as to encourage them in continuing their faith and constant practice. (26).

A. The same thoughts are further explained below.

In respect of all actions brought about by the qualities of Prakriti, the Jiva deluded by *Ahankara* thinks 'I am the doer.' (27).

V. Here, by the term *Prakriti* should be taken Jiva, Nature, the Lord, and the Non-intelligent Matter.

(1) *By the qualities of Prakriti*—By the absolute qualities or powers, Will, Wisdom, Energy, &c., which form the very essence of the Supreme Lord. He is denoted by the term *Prakriti* in the derivative sense, 'one whose activity or work is of the excellent kind. (2) *By the qualities*: by virtue of powers of correct, confused, or perverse understanding under the direction of the Lord, characteristic of Jivas who fall into three groups, the highest, the middling and the lowest. (3) *By the qualities*: *i.e.*, by the products of *Prakriti* or matter, known as *Satva*, *Rajas* and *Tamas*. (4) *By the qualities i.e.*, by the modifications of matter in the form of body, the organs of sense and the mind. By all these are wrought the actions righteous, unrighteous or the confusion of both. Of such activities Jiva whose understanding is clouded over by *Ahankara* supposes himself to be the *absolute* agent.

To briefly state the meaning. The ignorant man thinks himself the *independent* or absolute agent with regard to activities brought about (1) by the absolute Maker, His Will and Wisdom, (2) in accordance with the threefold peculiarity of souls, (3) by means of the organs given to the soul of modified Prakriti, *i.e.*, of Satva, Rajas and Tamas, which form the material cause. (27).

A. If this is how the ignorant proceed and think, how then do the wise act?

Whereas he, O mighty-armed, who sees the truth, of the divisions of qualities and functions, understands that qualities are *in* qualities and, therefore, (he) forms no attachment. (28).

V. Of the divisions of qualities: (1) of the distinction of the nature and of the spheres of action—(*a*) of Will and other qualities or powers of the glorious Lord; (*b*) Satva and other qualities of Prakriti, (*c*) of the organs of sense, body and the mind which being modifications of *Prakriti* are its properties, (2) of the *divisions* or distinct functions of which the agent is (*a*) the glorious Lord, (*b*) the soul under His power, (*c*) the modifications of Prakriti. He who on the other hand has a true perception of these distinctions and details in respect of qualities and their respective functions, understands that the qualities, *i.e.*, the Lord's Will, &c., are present in and direct the qualities, *i.e.*, the essential nature and characteristics, Karma and other attributes of the Jiva; and that the qualities of the Jiva are directed as it pleases the gracious Lord to do; and that the qualities, *i.e.*, the senses are in the *qualities*, *i.e.*, rest in or pass on to the *objects of sense*. Thus the wise man conclusively understands that the Jiva is in no way an absolute agent, but always depends upon the Lord and other forces directed by Him; and therefore he forms no attachment, *i.e.*, he does not falsely attribute to himself the authorship of any activity and does not thereby plunge himself in Samasara. (28).

A. Should not the ignorant that claim to themselves the absolute agentship be instructed and corrected by the wise? To this question the Lord says:—

Those deluded by the qualities of *Prakriti* and mistaken with regard to them become strongly attached to the qualities and their own activities; he who has perfect understanding should not unsettle those dull beings of little understanding. (29).

V. By the qualities of Prakriti: (1) by the Will and other powers of the Lord, the efficient cause; (2) by the acces-

causes, *viz.*, the qualities of *Satva*, *Rajas* and *Tamas*, the products of *Matter*;(3) *mistaken with regard to them*: having the false notion of agentship and possession with regard to the organs of sense that are the *qualities* or *modifications* of Matter. Consequently they form strong attachments to the qualities, *i.e.*, the objects of sense and to functions or activities as their own, and mistake that they have absolute power to act and use them. *Those dull beings of little understanding*; those who are incapable of understanding these relations and distinctions, the man of perfect knowledge ought not to disturb them, *i.e.*, try to change their course.

The first two words of this verse are translated by two phrases (1) deluded, &c., (2) mistaken, &c., (1) bears the two interpretations and and the third is the interpretation of (2). It should not be supposed that the word *Gnána* repeated in these verses should be throughout taken in the same sense. The use of the same term to denote several things is to impress the relation between them and to indicate how their distinction and relation are lost sight of. (29).

A. Having thus distinguished the acts of the wise from *those* of the ignorant, the former being characterised by the absence of attachment or false notions, the Lord now tells Arjuna that he is also among the wise and should similarly discharge the duties.

With mind devoted to the highest *Atman*, loosed from desires and from the false notion of self and having securely placed all the actions in Me, do thou fight free from anxiety. (30).

V. The verse is translated taking the prose order in order to show the stages as they occur. (*From desires*): other than the wish to intensify one's knowledge and devotion to the Lord and such other tendencies to purity. *The false notion of self*:—as an independent actor in whatever one does., *Having . . . . Me*: knowing and believing that the Lord Himself stands in thee and works everything and that therefore all thy actions belong to him and are acts of worship

Free from anxiety: the word in the original literally means free from fever or agitation of mind or anxiety. (30)

A. If Arjuna should think why he should also perform duties when it is said that the wise do, the Lord points out the consequences of abiding by or neglecting what He has taught.

Those sensible men who, full of faith, seeing no fault in it, constantly follow this teaching of mine, they too obtain release by means of actions. (31)

But those who find fault with this teaching of Mine and neglect it, know those to be devoid of discrimination, entirely deluded as to all knowledge and (altogether) lost. (32).

V. Find fault with; by saying or thinking that Sri Krishna is simply putting them to difficulties and imposing impossible duties upon them.

By means of actions: *i.e*, Nivritti Karma and the knowledge and wisdom resulting from their practice. ***They too***: implies that there can be no possible question about the release of those who have attained the direct perception of the Lord. ***Devoid of discrimination***: ***i.e.,*** having perverse notions of all things to be known, ***Lost***: doomed to sufferings in hell. (31, 32.)

A. If it is true that the adoption of the teaching gives Moksha and its neglect brings destruction, why is it then that the world does not carefully follow the course? Here the Lord says:

Even the man of knowledge behaves in conformity with his own nature; beings go (back) to their own nature; and what shall the restraint (of mind) avail? (33).

V. Nature (*Prakriti*) is here used in the sense of inherited tendency and means affection or aversion, its own effect. *Even the man of knowledge*: even he who has understood the

good and evil consequences of following or neglecting the course of duties taught by the Lord. The first clause means "Even a man of such understanding and definite notions" acts only in that manner which is most accordant with the likes and dislikes he has inherited; much less therefore need be said of the ignorant.

Should it be supposed that the mind being controlled, the course of activity under the inherited tendency might be effectually cut off, in reply it is observed, '*Beings go back to their own nature.* This means 'Inherited tendencies overpower the knowledge that is imparted to them and carry them away with themselves. Therefore, the restraint of mind is by itself no sufficient force to resist the inherited tendencies.

Or the verse may answer another question, "Why is it laid down that the dull-witted and the ineligible should not be disturbed and turned into other (better) courses?" Even he who has by initiation obtained an insight into the truth is found to act only in conformity with his inborn tendency, whereas he does not in any measure appear to act in conformity also with the knowledge he has acquired. So it is a waste in such cases to give precepts. (33).

A. If all beings act only in conformity with their own nature and if the restraint of mind serves no purpose, then the rule of conduct laid down in (30) and the declaration of the consequences of its observance or neglect would be devoid of purpose. To this objection the Lord says:

With reference to the object of every sense, Like and Dislike necessarily rise up; one should not come under the power of both these; for they are his obstructors. (34).

V. Like and dislike include covetousness and other passions; and these two are mentioned by name as being pre-eminent and the root of all the rest. Though the restraint of mind may not at once appear useful, still he should en-

deavour not to come under the influence of these passions; for they stand in the way of his attaining the highest good. They even positively lead him into sinful ways. Though no advantage can readily be seen from the 'practice of control, it would be undoubtedly realised when continuous and extraordinary efforts are made; and this is true only of the eligible. (34).

A. At the commencement of the Chapter Arjuna objected to the performance of all action, more particularly of the terrible one of war. The first part of it has been answered in the passage beginning with verse (3); and the second part is just in mind by the remarks made in the preceding slokas and awaits an answer which the Lord gives as follows:

More meritorious is one's own duty, be it defective, than the duty of another that is well discharged; better to die doing one's own duty; the duty of another brings fear. (35).

V. *One's own duty*: the duty which one has to perform as enjoined upon the caste or order one belongs to. *Defective*: not duly performed in all its details. *The duty of another*: the duty laid down for some other caste and order to which one does not belong. *Brings fear*: for to follow another's duty is on his part a transgression and violation of the sacred laws, for which punishment awaits him. (35).

A. In verse 34 it has been said, "he who makes extraordinary efforts can hope to conquer the enemies of six passions that lead man to sin." Now Arjuna inquires "which of them is the strongest, whom I shall endeavour hard to conquer?"

Arjuna said: Then (by the by), impelled by whom does the person commit sin, unwilling though he be, O Varshneya, as if he were constrained by force (without)? (36).

V. It would appear that this inquiry into the cause of sinful activity is useless and irrelevant when the present subject is the indispensability of performing actions, for

which a special principle too has been taught in verse 30. But the question is suggested by the latter half of 34 where the passions have been shown to be the root of sin and they should not be allowed to rule the person. Thus evidently the enquiry is incidental, which fact is indicated by the term *Atha*, *by the by*.

Or as has been said in 27 the Lord being known as the Impeller of everything and next to the Lord the gods being the impellers, and these points being evident to Arjuna, himself a god, there can be no question about their guiding activity. But in verse 34 affection and other passions having been shown to shape the activity of man it is natural to enquire what is the force next to the Lord and the gods, that impels man to action, especially evil action? Taking this view of the connection *Atha* has the ordinary sense of '*then*'; that is, next to the Supreme Lord and the gods by whom or what is the person, in spite of his wish otherwise compelled to commit sin as if driven by some irresistible force without? Of the passions Like, Dislike, &c., which is it that is so strong as to overwhelm him and hurry him into evil ways? (36).

A. Since all other passions are rooted in affection for something, the Lord points out that it is the most powerful of the lot.

The Blessed Lord said: It is Desire, it is anger, sprung of the quality of *Rajas*. He is the great consumer, the great evil-doer. Know him here to be the enemy. (37).

V. *It*, the worst enemy or the strongest force enquired about by thee, the cause of all evil tendencies. *It*, desire itself; the effect is spoken of as identical with the cause, in order to bring out the radical importance of *desire.* The modification of the principle *Rajas* into anger is also due to desire. Similarly other passions too have their origin in it and they disappear when it is killed. Hence extraordinary efforts are necessary for the purpose.

Is it not possible to extinguish desire by giving all that is urged for by it? The Lord in answer describes its character to show the impossibility of such a course. *Great consumer*: the more the gratification is offered, the more it craves for and satisfaction is impossible. *The great evil-doer*: it is the prolific source of all sinful dispositions and activities, *Here*: in respect of achieving the high purpose of man here and hereafter. *To be the enemy*: as prompting the individual to evil and becoming the obstacle to salvation. The presiding Spirit over Desire is called *Kâlanemi*. (37).

A Whence is this strength of Desire?

As flame is surrounded by smoke, as a mirror is covered with dust, as an embryo is wrapped in amnion, so *this* is enveloped by it (desire).

V. Just as flame is surrounded by smoke, so *this*, the highest class of souls, is *somewhat* beset by desire. Just as a mirror may be covered with dust, so *this*, the middling class is much obscured by desire. And just as the embryo is completely wrapped up in amnion, so *this*, the lowest class, is overwhelmed by desire and lost in it. Thus of all the three classes of Jivas, Desire more or less obstructs the knowledge in respect of the supreme and subordinate truths, as their essential aptitude and character differ.

Or *this* may be taken to stand for (1) the Lord, (2) the inner sense (mind), (3) the soul. Now the meaning is:— Just as flame is obscured to the eye by the smoke assailing the latter, so the Lord is obscured to the soul's perception by the desire that besets the latter; just as the brilliant flame may not be seen by others, smoke interrupting their vision, so the Lord who knows and sees everything is not perceived by others bewildered by passions. Just as the mirror thickly covered with dust cannot show the image, so the inner sense or the mind when distracted by desire cannot allow him to see the Lord or his own self. Just as the embryo wrapped up in amnion is incapable of any activity, so the Jiva overwhelmed by desire is incapable of perceiving the Lord and other truths. (38).

A. It has been shown above that Desire is the obstruction to seeing the Lord, the object of knowledge, to the mind the means of knowledge, and to the Jiva who has to know; in short, it is an obstruction to the rising of Wisdom. Now the Lord says that even the knowledge that may be derived by a study of the Sastras cannot, when Desire reigns supreme in the mind, lead to the higher step of seeing the Lord.

Even the knowledge of the learned man is completely obscured by this constant enemy in the form of Desire, O Kunti's son, who is hard to gratify and is never satisfied. (39.)

V. *The Learned man*: the term *Gnanin* is here to be taken in this sense; otherwise, it would be contradictory to speak of wisdom being screened off from the wise; for, wisdom is verily the wise soul's essential property. The sense is: the knowledge acquired by a study of scriptures cannot when assailed by desire, become sufficiently firm and clear to enable the individual to rise to that serenity of mind and stability of conviction, that are necessary for receiving the light of revelation. If such is the power of knowledge by extensive learning, much less is the force of knowledge which is confined to mere precepts.

The last word *Anala* does not mean fire; but it means, one that is never satisfied, (Na, not + Alam, satisfaction). 39

A. For the purpose for, which Arjuna enquired about the strongest cause of sin and the answer has been given, *viz.*, for the extinction of desire, the Lord is now pointing out the strongholds of the enemy, so that he may be vanquished at his own door.

The senses, the mind and Thought are said to be his abode; by means of these, obstructing knowledge, he deludes the dweller in the body. (40.)

V. Mind and Thought are separately mentioned to bring out their importance separately. In the latter half of the

verse it is shown why the senses, &c. are called the stronghold of desire; desire brings them in contact with the objects, bewilders Thought and prevents the acquisition of knowledge or renders it, if acquired, inefficient for the higher purpose. (40)

Therefore, O Best of the Bharatas, having first restrained the senses, do thou slay *him* out, the evil thing; for, *he* is destructive of both knowledge and wisdom. (40.)

V. *Having first, &c.*: not allowing the senses to travel toward the objects; if they at all go, not allowing the mind and heart to be influenced by the objects; even if the mind and heart are drawn to them, not allowing the self to be perturbed thereby. *Destructive of, &c.* : this furnishes reason why desire should be extinguished. The senses are required to be restrained, because the enemy that is deprived of his place is easy to be vanquished. This general principle is referred to by the particle *Hi.*

A. In the last verse, knowledge, the weapon for slaying the enemy, is spoken of. The object to which that knowledge refers is first stated (here below).

It is said that the senses are greater than the body; greater than the senses is the mind; greater even than the mind is Buddhi; that which is far greater than Buddhi is *He.* (41.)

V. In understanding the gradation meant here some links are to be supplied on the authority of the Katha Sruti ( ); then the order would be: the senses are greater than the body; greater than the senses are the objects; greater than the objects is the mind; greater than the mind is Buddhi; greater than Buddhi is Mahat Atman; greater than Mahat Atman is Avyakta; and far greater than Avyakta is *He.*

He is the Paramatman, the supreme Lord. The significance of this chain is this: the deities presiding over the

objects are superior in rank to those that preside over the senses; and so on. (42)

A. Having thus taught that the Paramatman is the object to be known and He is the most exalted and should be perceived over the ascending series of rank described above, the Lord states what that knowledge is.

Having thus perceived Him who is higher than Buddhi and having restrained the mind by reason, O Mighty-armed, slay the enemy called Desire, difficult to overcome. (43)

Thus ends the third Adhyaya of the Upanishads of the Bhagavad Gita entitled 'the Karma Yoga.'

FOURTH ADHYAYA.

In this Adhyaya a detailed treatment is to be found (1) of the Nivritta Karma which has been briefly explained in the previous chapter from "Do thou the appointed duty &c," (2) of Vishnu who has been shown as the Supreme Being exalted over the graded series of the gods and (3) of the knowledge revealing Him.

The treatment here is in the following order. As far as verse 15, the glorious Lord Vishnu who is greater than *Buddhi* is spoken of. The passage prior to "Better far than Sacrifices, &c." treats how Nivritta Karma differs from other actions or duties, and how Nivritta Karma itself is of different descriptions as Upasana, Yagna and so on, and in general, a detailed treatment of Karma is to be found in this portion. In the rest of the Adhyaya the greatness of wisdom is expounded.

It has been taught how with complete resignation one should discharge the fixed duties and what consequences follow the observance or neglect of the course, so as to exhibit the necessary nature of doing the righteous acts. Further to create a strong interest in it the Lord tells Arjuna that that course of duty was pursued by the ancients.

This undecaying Yoga I taught to Vivasvan, Vivasvan taught it to Manu and Manu told it to Ikshvaku.

V. *This Yoga:* How to discharge one's duties, *i.e.*, as taught in verse (III 30). It consists of Nivritta Karma, which becomes the means of attaining wisdom. The Yoga itself is said to be undecaying, as the results (wisdom and release) are of undecaying character.

Thus handed on down the line, this the kings and sages (the royal sages, Nimi and others, or the

forefathers of Ikshvaku, &c.,) knew; long ages rolling away, it was lost to the world, O Parantapa. (2)

V. 'In this context the words, 'teach' 'tell' should all be taken to imply 'practice' as well, on the part of the personages. The lapse of ages is the reason for its having been forgotten in the world. (2)

That very Yoga of ancient times is now taught to thee by Me; for thou art My devotee and My friend; indeed, this is the supreme secret. (3)

V. What I have told thee as a friend, it must be seen, is a secret—a great secret. Or, this, a great secret, is told thee who art a devotee and friend. In III–20. "With the performance of duties also, &c," Arjuna is required not to abandon the duties of a house-holder and in that respect, the custom of old followed by Janaka and others has been given as a precedent. Here the conduct of the ancients is referred to in respect of practising Nivritta Karma. So this is no mere repetition. (3)

A. By saying, "With the mind devoted to Me, &c.," it has been meant that Sri Krishna is to be worshipped and Arjuna is to be the worshipper; so also it has been said: "Sri Krishna is the absolute Author and Agent and the other is only an agent under His control." What is thus implied by the relation of the worshipper and the worshipped, &c., *i.e.*, the separateness of the Lord from the soul, Arjuna enquires to know *on authority*.

Arjuna said: Later was Thy birth; earlier the birth of Viyasvân; how should I then understand this that Thou didst teach (it) to him in the beginning (in times past.). (4)

V. *How*: on what authority; the question here as shown in the Avatarika is about the authority or proof for the fact that the Lord and the soul are separate. Hence it is easy to see that the question is sensible: otherwise, Arjuna should be taken to have forgotten all that has been told him

from the very beginning about the eternal and indestructible nature of the Lord.

A. Accordingly, the Lord who perceives the intent of the question points out that he knows every thing and the other is ignorant. Otherwise, it would have been a sufficient answer to say, "Many are the births of Mine in the past," and it would be useless to say "*as well as those of thine, &c.*"

The Blessed Lord said : Many are the births in the past both of Mine and of thine, O Arjuna ; I know them all ; thou knowest not, O Parantapa. (5)

A. "When it is said that there were many births in the past, it is not possible to see (admit) in Thee, the eternal Lord destitute of birth and death, the indestructible nature as explained in (II-12 &c)." To prevent such a doubt the Lord says :

Unborn and of undecaying essence and the Supreme Ruler of beings as I am, I stand on My Prakriti and by My own will and wisdom I appear (in the world.) (6)

V. *Unborn :* destitute of birth even in respect of body. [Let it be noted that according to the Acharya's system the word '*Avatara*' should not be translated by the word '*incarnation*' as may be learnt from a dictionary].

Of undecaying essence : both the essence and the essential personality (body) are of course imperishable. Whence is the birth in that case? *Prakriti :* means bodies which are effected out of Prakriti (matter). *I stand &c.* I enter into the material bodies of Vasudeva and others and manifest Myself to the world. Hence the world mistakes Me for one born in the usual way. Or I surround Myself with the *material gloom* under My control, so that the people mistake Me as born with a perishable body. Why should the Lord create such bodies as of Vasudeva, &c., out of Prakriti under His control and enter into them? The answer is, "I stand, &c.", *i.e.,* I follow My own nature, without any ulterior purpose, in mani-

festing Myself to the world.' 'Thus the birth of the Lord being of a quite different description from that of the Jiva, the Lord, it is clear, is truly *the worshipped* and the absolute Ruler, while the Jiva is separate from Him and is His humble worshipper. (6)

A. Further, though there is no purpose of His own, the appearance of the Lord in the world is full of purpose in establishing righteousness and in eradicating unrighteousness or wickedness and so on. This the Lord intimates, pointing to the times when He appears in the world.

Whenever there is the decay of Dharma, Oh Bharata, and there is the triumph of Adharma, then I come forth (*i.e.*, I appear before men). (7)

For the protection of the righteous, for the destruction of the evil-doers and for the purpose of firmly establishing Dharma I appear in every yuga (age). (8)

V. *In every yuga*: in every period of time when righteousness or Dharma languishes and unrighteousness or Adharma thrives. It is possible for the Almighty without showing Himself to the world to accomplish the work of protecting the righteous. But that He does appear in the world is simply His supreme pleasure and mercy to do so; why, He does so by virtue of His very nature, but not under any necessity. (7, 8).

A. Having thus pointed out that the Lord's appearance in the world is by virtue of His own merciful nature, Sri Krishna now tells him what benefit man derives from such a knowledge of the Lord.

He who thus truly understands the divine birth and action of Mine, does not on casting away this body again come into birth; he comes to Me, Arjuna. (9)

V. *Divine*: not subject to the laws governing the birth of beings, (the creatures of the world).

Truly: as they *are*. Here the statement that the knowledge of the divine birth and action leads to final release

only indicative of the knowledge which one has to acquire o the *Godhead* according to one's own eligibility (9

A. 'Are there beings that have obtained release by means of such knowledge?' Yes, there are, the Lord says.

Freed from affection, (hope), fear and anger, having seen Me, the Supreme, and sought Me as the asylum, many have become pure with penance of knowledge and attained to the state of being with Me. (10)

V. The whole verse may be again regarded as giving the explanation how the aforesaid knowledge leads to release. *Manmaya* : those who *know* Me, the Supreme ; or those who see Me pervading all beings and sustaining every life. *With penance of knowledge* : the original term may also mean *with penance added to knowledge. Become pure* : become freed from the results of their action. When the soul directly realises the Lord's nature the results of past actions are destroyed and those of the subsequent actions do not cling to him. (*Vide* Sutras). *Mad Bhâva* : = Mayi + Bhâva : existence in Me, *i.e.*, the state of eternal blessedness in the Lord's presence which is now for ever revealed to them. (10)

A. 'If those who possess a general and vague notion of the supremacy of the Lord, but who are engaged in propitiating only the other gods and Fathers, who, at the close of sacrifices, formally offer their action to to the Supreme Lord, if those are equally eligible for final beatitude with those that have sought Thy protection alone, no necessity can be seen for adopting the course inculcated here.' To remove such a doubt the Lord says, the truly wise and the mere followers of the Vedas are not both entitled to the same advantage or end. According to the character of worship by different men, different are the results accruing to them as Moksha or Svarga, etc. When their worship differs in kind and in intensity of devotion and understanding, there is no partiality to be attributed to the Deity that dispenses fruits. This idea the Lord puts into the following.

As they resort to Me, so do I serve them; Oh, Partha, men are all following the path of Mine. (11)

V. *They:* whether they are the wise, or only the blind followers of the Vedic rites. *As* they, etc., according as they seek My grace with the hope of release or with the desire of attaining to the regions of Swarga, and so on. *So do I, etc.,* I bestow upon them only such things as they wishfor, or as their worship and knowledge merit, but never differently from what they deserve or pray for. *All...........mine:* all do duties which are enjoined upon them by Me, which are therefore directed to Me and in which their offerings are accepted by Me and of which I am the dispenser of fruits; they are all doing the acts of Mine, *i.e.*, they follow the path of Mine. (11)

A. But this is the difference between what the wise do and what Traividyas do.

Those who desire the realisation (of the fruit) of their works are here worshipping the gods. For, in the world of men the accomplishment (arising) from action is sooner realised. (12)

V. The wise devoted to the Lord worship Him alone, knowing well that all the sacred acts have to be accepted by Him and that He is the impeller of all such acts. But the Traividyas who are devoted to the mere observance of Vedic rites do not perceive this truth; they only wish to see the fruits of their acts soon realised; and so worship the other gods. In the previous verse two things have been spoken of: (1) the authorship of all acts; (2) to be the receptacle of all acts. Of these the first cannot be attributed to the Jivas; for, evidently they are controlled by some power beyond, and it can be attributed to the All-powerful Lord alone. But how could we understand that He enjoys all the works? The second half proceeds to answer this. The drift of the answer is: only because the Lord accepts all the acts, their fruits soon accrue to the workers. Surely any other

than the absolute Lord cannot be expected to dispense them readily.

As Traividyas appear to worship the other deities, how to reconcile this with the foregoing statement, 'all are following the path of Mine?' In answer to this query the first half of this verse is to be construed as an adjectival clause qualifying *all men* in the latter half of the preceding verse. The meaning stands thus: All those men who in the world desirous of seeing *their work accomplished* propitiate the gods, ultimately offer their action to Me as required by the rules; so they (Traividyas) are also following the path of Mine. Otherwise they cannot so soon realise their purposes in the world. (12)

A. Why should there be no realisation of the End without devotion to the Lord? Why is it that the Traividyas are not entitled to the same grand result as the wise are? The Lord, is the Father; he who abandons the Father and worships the other gods, deserves nothing at the hands of the Lord the Father; whence could he expect to reap the highest good? These thoughts are contained in the following.

The four castes have been created by Me, based upon the divisions of the qualities and functions. Know Me the unchanging Author of that four-fold caste, and the one who is without a maker, (who is no actor.) (13)

V. *Based on the divisions, etc.*: based on the proportions of the qualities, Satva, Rajas, and Tamas in the human body and on the appropriate duties of each section of men. *Unchanging Author*: author who is not superseded by any other or who has no rival, *i.e.*, the one absolute maker for ever.

One.........maker: One who is not the creation of another creator; or the original term may mean one who is not an actor in the senses that the soul is an actor, *i.e.*, one who is working for the results. (13)

A. What then?

Actions do not cling to Me. I have no longing for the fruits of actions; he who thoroughly thus understands Me is not bound by actions. (14)

V. 'As My action is entirely different in kind from that of the jiva, the results of actions do not cling to Me. Further, the reason why the results of Karma cling to the jivas is that these act with desire and attachment, whereas I do not. The jivas are anxious about the results, whereas I am not.' To ensure faith in this, the Lord says that even he who knows Him to be such is free from the bondage of Karma, so that it is easy to see that Karma *cannot* assail him.

It would be sufficient to say "*he who understands thus.*" But the addition of *Me* is to preclude the misconstruing of the passage thus: 'He who understands one's self thus etc. which would imply that the Lord and jiva are identical. On the other hand, Arjuna like any other thinker is required to understand Sri Krishna the Lord to be the absolute Lord whom the results of action do not affect. Such is the force of *Me* used in the third line. (14)

A. 'If the wise man is freed from actions, I am also wise, I am entitled to the release and freedom from action. How is it that I am compelled to do?' In answering this question of Arjuna, the Lord tells him that, it is in the history of the world, the wise also perform actions for the enhancement of eternal bliss.

With such knowledge, duty was performed even by the ancients who sought after Moksha. Therefore *do* thou perform Karma which was observed by the ancients and which is still more ancient. (15)

V. Previously Janaka and others were not meant to be represented as the wise; here that aspect is brought out. So this is not a mere repetition of the same instances. (15)

A. The injunction to do duties requires a knowledge

of them. But that is not easy to gain. To kindle a desire for its acquisition, the Lord says:—

'What is Karma? What is Akarma?' With regard to these, even the wise are bewildered. Of that Karma I will tell thee; having understood which thou shalt be liberated from what is inauspicious. (16)

V. By the term, Akarma, should be taken both inaction and the prohibited action. *Of that*: which is difficult to be understood even by the wise, which, if known, leads to release. Karma in the third line is used in the general sense to denote the righteous and the unrighteous action and inaction. By the use of the generic term stress is laid upon the *performance* of duty. (16)

A. In the next, the importance of having an accurate knowledge of the nature of Karma, etc., is stated.

In fact, Akarma and Vikarma should be known as distinct from Karma; Karma and Akarma from Vikarma; and Karma and Vikarma from Akarma; difficult is the understanding of Karma.

V. Supply the ellipsis *Karma and Akarma* from the previous verse to construe with the terms in the ablative case. From *Karma*: from righteous acts.

From Akarma, from the omission of acts.

From Vikarma, from prohibited acts.

The last line is meant to impress that it is generally very difficult to know the subtle distinctions between the acts to be done and those not to be done.

Or, in this verse the Lord gives actually the description of Karma as promised. Now in the original, *Karmanah*, etc., Vikarma + Naḥ, Akarma + Nah should be taken as two separate words thus: Karma Nah; To translate the verse again.

In fact, it should be understood that Karma proceeds from Us (Me); Vikarma proceeds from Us (Me); and Akarma proceeds from Us (Me); hence the knowledge of Karma is difficult to gain.

By this it is shown Karma is essentially under the control of the Lord and it is no independent entity or cause of anything. (17)

A. With a detailed explanation of their nature the Lord extols Karma, &c.

In activity he who sees the absence of activity and in the absence of activity he who sees activity—amongst men he is full of wisdom, he has achieved the Yoga and has performed all the duties. (18)

V. *In activity:* in jiva's activity in discharging the duties of the caste and order; *he who......activity*: he who sees the absence of his own independent activity, *i.e.*, he who perceives, "The glorious Lord alone is the independent Agent. I am not an absolute agent, but all my activity is under His control; whatever I do, is in virtue of such limited activity." In *the absence of activity*: in the absence of Jiva's activity, *i.e.*, in sleep and other states, when he is inactive: *He who sees activity*: he who sees the incessant working of the Lord, *i.e.*, whether the Jiva is active or inactive, he who sees that the Lord alone creates the *Mahat* and other principles, the elephants and other objects in dream as well, *i.e.*, creates the world of things perceived both in the state of waking and in that of dreaming. Hereby, it is made clear that the Lord's activity does not depend upon any other and that of the Jiva depends upon Him and that therefore the Jiva should necessarily observe the duties ordained for the Varna and Asrama. It is also hereby plain that Akarma means omission of duties and Vikarma means the performing of prohibited acts. The latter half commends the aforesaid knowledge of Karma. *He has...... Yoga*: he has achieved the means of wisdom. *He has......duties*: for he has qualified

himself for attaining the full measure of wisdom and heavenly bliss proportionate to his performance or work.

Another version : *Karman* = *Karas*, the Vedic commandment + Meeyate, is seen applicable (to whom). Therefore, the word means 'one to whom Vedic commandment is intended, one bound to act according to the injunctions and prohibitions, *i.e.*, a Jiva; so it is derived in the Smriti. Likewise, Akarma denotes the Lord who is not subject to the injunction or the fruits of action. To translate the first half again.

He who sees in Jiva bound by injunctions the absence of independent activity and he who sees *all* activity in the Lord never subject to injunctions,—he is full of wisdom, &c. (18)

A. That he ceases to think himself *the* agent, does not complete the discharge of his duties; but he should also get himself freed from desire and other passions. Thus, the same Karma is further described in the next five verses.

Him whose activities are all begun without desire and without a definite purpose, him who has his Karma burnt up by the fire of knowledge, the wise declare *him* a Sage. (19)

V. *Desire*: desire of fruits. *A definite purpose*: the forethought that by particular acts a particular purpose is achieved. *The fire of knowledge*: by the knowledge that the Lord alone is the absolute Agent, and he is not such, and that therefore he has no Karma to affect him. It is then he is said to have burnt up his actions. (19)

A. "Absence of desire and forethought does not complete the knowledge of Karma. Absence of attachment to Karma and its consequence should also be added," says the Lord.

He who having eschewed attachment to action and its fruit is ever contented and seeks no (other) refuge, he, though ever engaged in action, (he) is verily doing nothing. (20)

V. *Who......refuge*: who understands that he is similar in essence to the ever perfect and independent Lord and who seeks refuge under no one else. The last word in the first half may be taken as *Anirâsraya* which means one who is not without support *i.e.*, has always the support of the Lord. *He......nothing*: for he is not doing anything with the notion of being the absolute agent. (20)

A. The Lord tells him how to eschew desire, forethought, &c.

He who has controlled the mind and heart becomes freed from desire and divested of all surroundings; by doing what is barely physical (bodily) work he acquires no sin. (21)

V. Here *Atma* is *Manas* (vide Bhâshya). *Who......heart* shows that only by restraint of mind it is possible to become free from desire &c. *Surroundings* (*Parigraha*): are the things to which one is attached, *viz.*, the body, organs, &c. To be divested of them is to be divested of *Abhimana* for them. *Physical* (*bodily*): necessary for the maintenance of the body or brought about by the body *i.e.*, the organs, owing to mere physical activity without the promptings of desire, &c. *He acquires no sin*: he does not come into the bondage of Karma. The force of the last statement is that the concluding statement in the previous verse, "He is verily doing nothing" does not mean that activity is a matter of illusion; but that he is really active and his real activity divested of certain conditions becomes powerless to produce undesirable consequences. (21)

A. The Lord gives a definition of him who has controlled the mind and heart.

He who is satisfied with what he gets by chance, who is beyond the pairs of opposites and free from envy; being equal in success and failure, he is not bound though he may perform. (22)

V. *By chance*: without effort. *Free from envy*: free from the anxiety that he is subject to some other power. The latter

half explains the triumph over the influence of the pairs of opposites, the conflicting passions such as love and hate, &c. *Being equal* : not being exhilarated or depressed by success or failure. (22)

A. What has been already said in different connections is now collected and presented together in the following :

Of him who loosed from attachment and become released with mind steadied by wisdom, does duties towards *Yagna*, of him all action melts away. (23)

V. *From attachment* : to fruits. *Released* : from attachment or *Abhimana* for the body, &c., or from the wrong notion of being an absolute agent. *Wisdom* : the direct realisation of, and devotion to, the Lord. *Towards Yagna*, towards Vishnu, *i.e.*, for the purpose of delighting the Lord; *melts away* : in his case Karma ceases to be the cause of bondage. (23)

A. As promised, Karma has been described both briefly and in detail and the discussion has been just summarised in conclusion. Now the Lord explains the attribute '*with mind steadied by wisdom*'.

(a) He who knows that Brahman is the means, Brahman is the offering, Brahman is the fire, Brahman is the act of offering, Brahman the sacrifice together with meditation, by him alone Brahman is to be reached. (24)

(b) He who knows that the act of offering is in Brahman, the material Brahman, the fire is for Brahman, the act of offering is by Brahman, Karma together with meditation is intended for Brahman—by him alone Brahman is to be reached. (24)

V. Arpana is used in the sense of *that by which* anything is offered, such as sacrificial ladles, etc. ; hence it is translated by the word *means*. The means, the substances to be offered and the fire are given as identical with Brahman,

Likewise, the Karma or any sacred act as a whole together with meditation or the devout attitude of mind is to be taken in the same relation. *Brahmana hutam* should also be taken as *Brahman hutam* so as to accord with the general construction of the sentence, thereby meaning 'Brahman is the act of throwing the offerings into the fire.' All these things are spoken of as identical with Brahman in order to convey the idea that they all depend upon Brahman alone for their very existence and usefulness. So it is said, 'since everything rests in Thy power Thou art thought to be everything.' At the end of this verse an ellipsis should be supplied thus, 'He who thus knows Me.' It is hereby distinctly shown that the perfect knowledge of the Lord conveyed by the expression with *mind steadied by wisdom* is of the above description.

Second version. Or *Brahmana hutam* may be taken as indicative of relation also of the rest to Brahman. The first compound is to be taken as Saptami (Locative) Tatpurusha; and the other compounds as genitive Tatpurusha, *samadhina* construes with Karma in the compound Brahma-karma which is not a compound in the first interpretation. The sense is: The means, offerings, etc., all belong to Brahman, the absolute master. By this,—the resignation of agentship referred to by the attribute *released* in the foregoing verse and spoken of as a necessary part of the sacred duties, in what respect and to whom should it be made? In whose power does that being rest afterwards? And who is that Yagna towards whom duties are enjoined?—all these questions are answered. To renounce absolute agentship or mastership in respect of duties, the means and materials, and to consider everything to be at the disposal of Brahman become Yagna or real worship by resigning everything to the Lord Vishnu. (24)

A. The description of Karma in general has been given that it consists in observing the duties prescribed for the several castes and orders with the knowledge that all activity is under the control of the Lord and everything done is

an offering to Him. *That* Karma is now declared to take the forms of different sacrifices, etc.

Some that have obtained self-control perform the contemplation itself of the Deity as Yagna (sacrifice); some others make offerings to Yagna into the fire of Brahman by means of *Yagna* (sacrifice). (25)

V. *The Deity*: Vishnu, *Yagnam* in the first line is construed as an adjunct to the predicate, *i.e.*, as a complement of the verb. Or it may be construed as a objective complement; then, the translation would run thus. *Some contemplate the Deity to be Yagna*. The sense is (1) to some the contemplation of the Lord by itself constitutes sacrifice or (2) to some contemplatists the Deity takes the form of sacrifice; for in the latter case Brahman is conceived to be the fire and the offering to be the supreme bliss ever enjoyed by Brahman.

By means of Yagna: by means of Agni-hotra and other sacrifices. *To Yagna*: to the worshipful Lord. Or the latter half may be interpreted thus: some others perform Yagna (Agni-hotra, etc.,) into the fire of Brahman by Yagna (depending upon the Lord Yagna) and with the offerings intended for him. Having understood that everything rests on the Lord Yagna, they offer to Vishnu the duty performed without any false notion of agentship in them.

By the first clause, it would appear that the objection to the ascetic life, which is said to free one of sacrificial duties and consequently of good results here and hereafter, does not at all stand, since their (of some Yogis,) devotion and meditation are as good as Yagnas performed by other orders. (25)

Others offer the hearing and other senses into the fires of Restraint; still others sacrifice sound and other objects of sense into the fires of the senses. (26)

V. The first half means that some restrain their senses thinking that itself constitutes the Lord's worship; and they

clearly understand that even by the control of breath, etc., they secure rest in the Lord's grace and they have in no respect absolute power. This is indeed the *Brahma-arpana* spoken of in 24. In this and the following sentences the word *Yagnena* (by the Lord Yagna) is to be supplied. So in the second half it is said that others with the same devotion and knowledge are experiencing the objects of sense by means of the senses. (26)

Others again offer into the fire of *Yoga* called the restraint of mind, kindled by knowledge, all the activities of the organs of action and the activities of Breath (Prana). (27)

V. *The activities of Breath*: the functions of Prana Apana, Vyana, Udana, Samana. Depending upon the guiding power of the Supreme Lord and without any false notion of absolute activity on their part, they restrain their mind and exercise control over the functions of the organs of action, considering all that to be the worshipful Lord Himself. (27)

Yet others are who perform sacrifice with *substances*, the sacrifice of austerity, the sacrifice of meditation, the sacrifice of studying the Vedas and of acquiring knowledge; all who make great efforts possess self-control and fulfil difficult vows. (28)

V. With faith in the supremacy of the Lord, Yagna, and with the idea of delighting Him they pour into the fire the offerings, practise austerities such as Chandrayana, contemplate Him, read the Vedas, study and acquire knowledge; they make great efforts and take up and fulfil very hard vows. (28)

Some others again who are devoted to controlling the breath, having checked the courses of Prana and Apana, make Prana enter into Apana and Apana into Prana. (29)

V. This describes the state of Kumbhaka when those practising Yoga or controlling breath suspend the process of respiration completely for the purpose of securing perfect concentration. (29)

Others having regulated their food sacrifice the senses into the senses. All these without exception have known Yagna, have their sins reduced by Yagna.

V. *Sacrifice the senses etc*: restrain and limit the activities or the functions of the senses in themselves; for, this is possible when regulation in respect of food reduces the strength of the organs of sense and of action. Or *sacrifice, etc.*, may mean to contemplate the deities presiding over the organs, speech, etc., as being under the control of still superior deities presiding over mind, etc. In this case, *Regulation of food* is to be taken as a separate Yagna or sacrifice. (30)

Next, the Lord points out the difference between those who obtain the knowledge of such Yagnas or sacrifices and practise them and those who do not.

Those who eat of the Amrita remains of what has been offered (to the gods) in sacrifice, reach the eternal Brahman. But, for the non-sacrificer this world does not exist, Oh the best of the Kurus, much less the other. (31)

V. *This world*: This world of mortals which affords but very little happiness. Hence one ought to make all endeavours to perform sacrifices. (31)

A. The description of the different sacrifices is concluded here.

Thus, of many kinds are the sacrifices, in detail all offered to Brahman (lit. spread out in the face of Brahman); know them all as resulting from action; having thus understood, thou seekest release. (32)

V. *Spread out in, etc.*, is added to show it is Brahman to

whom are offered even the sacrifices described in 26 and subsequent verses; for it is not distinctly mentioned there.

If Arjuna should think that the sacrifices being many and various, it would do for him to practise the sacrifice of knowledge alone and that he need not trouble himself with the war of terrible deeds, the Lord points out in the third line that all the sacrificial acts, are either mental, oral or physical activities. Then, let him choose any; he cannot hope to escape being active; and this knowledge would make him stick to his duties and wish to attain release. If Arjuna should still labour under the notion that some of the aforesaid ways (sacrifices) migh without any necessity for action (karma) lead one to attain the Lord's grace, to correct that view the Lord says '*Having thus understood*. The purport is this: 'If you abandon war and for the sake of release practise meditation or any such thing, even that is an activity, thereby you will be only abandoning the duty imposed upon you; but you have not escaped doing. Hence it is fit that being wise, you do not abandon the ordained duty of war. If this should not be the purport, the latter half of the verse would be quite irrelevant and uncalled for. The last clause has also this general sense: only after understanding this the Jiva proceeds to seek release. (32)

A. If it be asked which of the aforesaid sacrifices is the most exalted, the Lord says:

Better than the sacrifice of substances is the sacrifice of wisdom, O Parantapa; every act, be it the smallest, O Partha, finds its accomplishment in wisdom. (33)

V. *The Sacrifice of substances*: pouring clarified butter and other offerings into the fire or doing anything else for propitiating the gods and deities. *The sacrifice of wisdom*: the sacrifice which consists of righteous efforts to gain knowledge and wisdom. *Akhila* means *in entirety*; but the word is also taken as Akhilam, to the least degree *i.e.*, in the least, the smallest act. *Finds etc*: when wisdom is gained, it is said, all action has borne its fruit. (33)

A. Having told him that wisdom is superior to action, the Lord requires him to seek after it.

Therefore, by supplication, by service, by respectful inquiry, the wise that see the truth will impart thee knowledge, do thou learn that from them. (34)

V. *Therefore*: wisdom being far superior to action and actions becoming fruitful only through wisdom. *Knowledge*; Instruction in sastra, the means of knowledge.

Though Arjuna has been recognised as one of the wise, the injunction 'Do thou learn' implies that there has been interruption to the light of wisdom in him and it should be removed. Indeed, on that account Sri Krishna has begun to give him precepts. Precepts have already been given in brief and are about to be given in detail. So interpret '*they* will impart' into '*we* shall impart.' (34)

A. The knowledge about to be offered is extolled.

Having gained the knowledge (to be imparted to thee) thou shalt not again fall into this confusion, O Pandava. Hence, by that knowledge thou shalt see all beings without exception in Me, the Atman. (35)

V. *This confusion*: the confusion into which Arjuna has fallen as described in the first Adhyaya. *Hence*: being *free* from the confusion or misapprehension. *The Atman*: one who sits within all beings and actuates them. *Thou.....in Me*: Thou wilt understand that all beings are on My support. The *Atman* also means *all-pervading*, Omnipresent; *hence*, from this reason also, it may be seen that all beings stand supported by Me. In the previous sentence, '*Do thou learn that*' may also mean 'Obtain the knowledge of that Atman knowing whom thou wilt not fall etc.' (35)

Again the knowledge described as a means is extolled (as below):

Even if thou be the worst sinner of all sinners thou shalt cross over all sin by the raft of wisdom alone. (36)

Just as fire flaming forth reduces all fuel to ashes, O Arjuna, so does the fire of wisdom reduce all actions to ashes (to nothing). (37)

V. *All actions*: all those that are not Prârabdha, *i.e.*, that have not come to fruition. (37)

In the world, there is verily no purifier like wisdom; and that (wisdom), he who is accomplished as to means attains in Atman in the long run. (38)

A. Having thus extolled wisdom, the immediate step for it as well as its fruit the Lord states thus:

He who is full of faith and is devoted to Me alone and has mastery over his senses, obtains wisdom, and ere long thereafter attains Moksha (supreme bliss.) (39)

V. *Ere long thereafter*: if there be no Prârabdha Karma, he at once obtains release; but, if it remains, he does, after exhausting it by experience. (39)

A. If knowledge and the means of knowledge are absent, naturally wrong notions would step in and the Lord points out the consequence of the latter.

He perishes who is ignorant and is destitute of faith and full of doubt; for him who is doubting, there is neither this world nor the other, nor happiness. (40)

V. *Perishes*: goes to hell, becomes miserable. (40)

A. In recapitulating the means of wisdom the Lord further explains the result.

Him whose heart is set on the Lord and actions are offered to Him, whose doubts are dispelled (lit. cut) by wisdom, whose master is the Supreme Lord,—him actions do not bind, O Dhananjaya, (*i.e.*, he attains release). (41)

A. The Lord concludes the demonstration that duties must be done as follows.

Therefore, having cut asunder with the sword of wisdom this doubt that has arisen out of ignorance and abides in the heart, follow the Yoga, do thou stand up, O Bhàrata. (42)

V. *Therefore*: the results of observing or neglecting the means of knowledge, being productive of different consequences as explained above; *yoga*: the means of wisdom which is the discharging of duties.

Thus ends the Fourth Adhyaya of the Upanishads of the Bhagavad Gita entitled Gnanayoga.

FIFTH ADHYAYA.

Karma Yoga has been briefly dealt with in the Second, in verses 'Standing on yoga' &c.; it is more fully explained in the beginning of the Third. It consists in renouncing the desire of fruits, &c., and in the discharge of duties to be offered in worship to the Lord. Thus it has the two parts, (1) the renouncing of desire &c. (2) the discharge of duties with devotion. Both these phases' dwelt upon in the Third Chapter are here explained at greater length.

Arjuna said: Thou speakest, O Krishna, now of the *Sanyasa* of actions and now again of *Yoga*. Whichever is better of these two, that *one* please conclusively tell me. (1)

V. In verses 22 &c. of the foregoing chapter, the Sanyasa or renunciation of desire &c., has been spoken of. In verses 15 &c., the yoga or performance of duties with devotion has been enjoined. Of *these two* of given description, *viz.*, Renunciation and Performance, *Whichever is better:* whichever is more efficacious. *That one*: either Renunciation or Performance may be conclusively pointed out to me. If renunciation is of greater efficacy, I shall adopt that alone. For, it would be unwise on the contrary to follow the course of performances——the performances of the bloody duties of war under the influence of love, hate, anger and other passions—a course contrary to the highest purpose to be realised.

This question of Arjuna may also be seen to arise in another way. The Renunciation of actions spoken of in verse 41 &c., might seem to refer to the ascetic life and the injunction in 42 to follow Yoga or the course of Performance to refer to the householder's life, for the ascetics appear to be eligible for the pursuit of knowledge alone, being free from

the necessity of all action, while the house-holders seem eligible only for action and not for knowledge. Thus, Renunciation and Performance could not at the same time be required of the same person. Hence the question, which is the preferable course?

Now the phrase 'Sanyasa of actions,' is to be taken as describing the ascetic life spoken of in verse 41, of the preceding chapter. The term yoga indicates the house-holder's life.

Taking either interpretation, it is clearly seen that this chapter depends on the Fourth for the evolution of its subject-matter, as suggesting the question put by Arjuna; so it is properly the Fifth in order.

A. Sanyasa does not here mean the abandoning of all duties nor does Yoga mean the Performance of all. Therefore the question as to the preferableness of this or that does not appear very sensible. The terms respectively mean 'freedom from attachments &c., and the observance of duties for their own sake.' Both these are possible to find in one and the same person and are necessary for the attainment of Happiness. This makes the question more clearly ill-considered and useless. But, if the question however is merely an inquiry for information, the Lord answers it by stating that the Yoga or Performance is the best course.

The Blessed Lord said: Renunciation and Performance of duties both yield Heaven; but of these two, Performance of duties excels Renunciation in respect of duties. (2.)

V. Renunciation (Sanyasa) is to eschew desire &c. The Performance (Yoga) of duties is their observance with perfect resignation to the Lord's Will. Both these conjointly become the means of attaining to the highest bliss. The compound Karmasanyasa should be taken as the locative Tatpurusha (Karmani- + sanyasa = Renunciation in respect of duties, *i.e.*, giving up desires, attachments &c., in respect of duties); of these two complementary portions of Duty, per-

formance is of course the better part of it, to which the aforesaid Renunciation is helpful. (2)

A. In the following it is clearly pointed out that the term Sanyasa in this context does not denote the ascetic order of life, but it means the eschewing of hatred &c.

He is to be understood to be always a *sanyâsin* who neither hates nor loves; indeed he who is free from the pairs of opposites, O Mighty-armed, is easily released from bondage. (3.)

V. *He......loves*: The Lord means that Sanyâsa in this context is the eschewing of passions, *viz.*, love and hate &c., but not the particular form of life called, *Sanyasa*. He who is free from such passions is indeed always a Sanyâsin. Further the term implies the abandoning of all Kamya-Karma, *i.e.*, duties of works done with motives, for limited ends. Only such a real Sanyasin obtains release with ease from *samsâra*. *Indeed* (hi) shows that this is an established fact. Hence Arjuna is enjoined not to abandon his duty of going to war.

As explained in verse IV. 22 and as seen from Arjuna's own question he appears to know the meaning of the term and might not be told again; he is however, only reminded of the correct knowledge in proceeding to explain how this Sanyasa leads to the highest bliss. So it is not mere repitition. (3.)

A. In Skandha V it is thus remarked: "Of him power is denied for directly knowing the truth &c." That is, in the absence of renunciation of all the objects, wisdom, or knowledge, it is said, cannot arise; that is, since wisdom can arise only on renouncing everything, it appears that the Sanyasa or eschewing of desires, &c., is a necessary step towards wisdom; whereas the Performance of duties seems to stand in the way of wisdom as it might appear from the remark in Skandha XI, "Blinded by Fire, fatigued with smoke, he cannot discern his own abode;" *i.e.*, he who is mistaken that the sacrificial duties alone lead to Heaven,

and who constantly fatigues himself with the smoke of Sacrificial Fire does not at all see the Supreme Being to be his abode and shelter. These two remarks raise a question how Karma-Yoga or Performance of duties is of greater importance than the said Renunciation. The Lord replies that like Renunciation Karma-Yoga too is really indispensable for the rise of wisdom.

Sankhya and Yoga are, the young say, separate (from each other), but not the wise; he who properly observes (or follows) *even* one obtains the fruit of both. (4.)

V. *Sankhya* means knowledge. The latter half clears the doubt that Yoga might not lead to knowledge. If any one of the two courses be followed, the man attains to the results of both. (4.)

A. It might be supposed that either course is independently capable of leading one to certain common results and that the previous statement does not expressly show that Yoga leads to wisdom. To remove this mistake the Lord Himself explains its meaning in the next.

What goal is reached by those that have obtained wisdom is attained to even by those that follow Yoga. He (indeed) sees (the truth) who sees the courses of Sankhya and Yoga to be one. (5.)

V. *What goal:* the glorious Lord. Even those that perform duties obtain wisdom and thereby reach the Lord. Thus he is wise who perceives the course of knowledge and that of duties are means to one and the same end. Thus Renunciation and Performance of duties both lead to knowledge and are not opposed to each other. The remark made regarding the mere affliction in the performance of sacrificial acts refers only to Kamyakarma.

Another interpretation of verses 4 and 5. First the question is raised that Sanyasa and Yoga cannot both be found in the same person, on the supposition that the terms

denote the ascetic and the householder who should be necessarily different persons at a given time. The question has been disposed of by not admitting the terms in the aforesaid sense. Now it is pointed out that to admit the difference of persons for Sanyasa and Yoga is unnecessary or not reasonable.

Children talk that Sankhya and Yoga are separate; but not the wise; he who properly follows even one realises the fruit of both.

V. *Children:* those who are wanting in power of discrimination. *Sankhya and yoga:* knowledge and observance of duties. *Separate:* to be followed by different persons and not found in one and the same person. That is, those that lead ascetic life are eligible for the pursuit of knowledge alone and not for Karma (acts of duty); while the householders are eligible for action (Yoga) alone and not for knowledge. Such is the talk of the ignorant. Since he who performs duties as well—he alone realises the perfect reward of knowledge, the learned and wise do not talk like *children.*

Here the qualification by the term properly restricts both the courses and thereby it is made clear that action requires the help of knowledge and in the absence of it the proper discharge of duties is not possible. Nor is it possible to say that that knowledge can be called a proper one which does not bear the full measure of heavenly bliss. Knowledge cannot lead one to such a blessed state without the aid of Karma or action. Thus it is indicated that for that purpose knowledge requires the help of the performance of duties.

A. In the next the Lord concludes by distinctly declaring that the householders also attain to that place which is to be reached chiefly by knowledge and which is also gained by the ascetics and therefore the householders are eligible for the pursuit of knowledge.

Because the place to be reached by the Sankhyas is gained by those that follow Yoga; there-

fore Sankhya and Yoga are (to be united in) one; he who perceives (this) perceives (the truth). (5.)

V. *By the Sankhyas:* By the wise, *i.e.*, by the ascetics. *By those......Yoga:* by those that mainly perform duties. He is a man of real wisdom who sees that knowledge is necessary for the follower of Karma and Karma for the wise also and thus both knowledge and Karma must meet together in the same person. (5.)

A. In verse 3 the Lord has pointed out what He means by Sanyasa, and in 4 and 5 has shown that the Yoga or Performance of duties is an essential step for the attainment of Wisdom and therefore it is superior to Sanyasa and in the following gives a positive reason why the Yoga is the more important of the two.

Further, Sanyasa, O Mighty-armed, is hard to realise in the absence of Yoga; the sage united to Yoga ere long reaches Brahman. (6.)

V. *Yoga:* the discharge of duties only meant to be offered in worship to the Lord. *Sanyasa:* Renunciation, *i.e.* getting free from affection and other passions. *Hard to realise:* very difficult to attain to; even if attained that Renunciation which has no reference to the duties performed would turn out a wasted labour, since it cannot lead to the attainment of the highest purpose (heaven). On the other hand, not to speak of any disgrace resulting from neglect of duty in the midst of present Society, the neglect of one's own duties would bring one to the sufferings of hell.

The Sage: he who renounces attachment, &c. *United to Yoga:* who performs the duties with devotion to the Lord. The term Muni (sage) is thus defined in Smriti: "He indeed is the sage in the world who is free from love, hate, &c."

Now it is plain that the Renunciation is, or is not, a step for realising the highest end, according as it is, or is not, combined with the Performance of duties.

Or the relation of this verse to the preceding may be stated thus: In verse 2 Sanyasa and Yoga are declared to be conjointly the cause of heaven; here the disadvantage of not uniting them together is pointed out. To translate the verse again.

Whereas Sanyasa is hard to realise except in the form of Yoga; the sage united to Yoga ere long reaches Brahman. (6.)

V. *Except in the form of Yoga.*—The Renunciation or abandoning of all duties instead of renouncing attachment &c. to duties actually discharged for the grace of the Lord is hard to realise and it is further useless as leading to hell and punishment; for it is then sheer neglect of duty. On the other hand, the Renunciation which takes the form of discharging duties out of devotion to the Lord is the main step towards heaven, which idea is brought out in the second half. Thus it appears that the Sanyasa here spoken of is a particular aspect or character of the Yoga itself. This is expressly stated later on by Sri Krishna: "What they call Sanyasa, know that to be Yoga." (VI. 2) To speak of them separately as Sanyasa and Yoga is only to bring out their relation as in the common phrase, KURU-PANDAVA. (6.)

A. Next the aforesaid Sanyasa joined to Yoga is clearly shown to be the cause of great consequences (to be the means of exalted ends).

He who joined to Yoga, being of pure nature has completely subdued the mind and restrained the senses and finds that He who is the Lord of all beings is his own Lord—he is not affected though he be doing (Karma). (7.)

V. *Joined to Yoga*: *i.e.*, Karma-Yoga. The word Atman occurs four times. The first Atman means Nature; the second, the Mind; the third and the fourth, mean the Supreme Lord who is the absolute Maker and Actor. *Though......Karma*: though he might be following the

dictates of the Vedas and performing works, the consequences do not become attached to him; that is to say, he becomes released from mundane bondage.

And find......own Lord: *i. e.*, he becomes a man of wisdom. The control of the mind, &c., show the means of eschewing the passions of love, hate, &c. To know the Lord of all beings to be also his Lord is the wisdom that forms the mediate reward before reaching Brahman.

Joined to Yoga:—Also means performing duties thinking them to be the worship of the Lord. *Sarva-bhuta—Atma-bhuta—Atma*: may also be taken to mean one whose mind is firmly set on the Lord of all beings. Here the last *Atman* is again taken to mean *the mind*.

The first half explains Sanyasa by giving the source or means of obtaining it, the latter giving the immediate result of practising Yoga and Sanyasa, *viz.*, the attainment of wisdom. (7.)

A. The following two verses clearly describe Sanyasa spoken of from 3 to 7.

He who is in the path of Yoga and knows the truth, when he sees, hears, feels, smells, eats, walks, sleeps, breathes, talks, leaves, takes, raises the eyelids, or closes them, should consider that the senses go to their objects, and think, "I do nothing at all." (8, 9.)

V. *He who knows the truth*, i.e., the dependent nature of the soul. He should conclusively perceive in his mind that his senses are under the direction of the Lord drawn to their several objects and so he appears to be acting with his organs of sense and action. Thus Sanyasa has another shade of meaning, *viz.*, the resigning of thought or wish for the objects and the thought of being an independent agent.

Such Sanyasa has been called only Yoga and it leads to the highest bliss. These two verses also show how Sanyasa becomes Yoga. For, when every organ is actively discharging its own function, to realise that the absolute Lord directs the senses as He wills and that he himself (soul)

does nothing, renders the eschewing of disaffection and other passions the true Yoga.

A. In briefly explaining the Yoga too, it is shown indispensable to practise the means of Yoga and Sanyasa together whereby alone Karma or the consequences of action do not cling to him.

He who having renounced attachment and placed his actions in Brahman does them—he is not affected (touched) by evil, just as the lotus-leaf by water. (10.)

V. *Attachment*: desire of fruits. *Placed his actions in Brahman*; having perceived that these actions are, for his own good (caused by the Lord) to be performed by him as so many acts in worship of the Lord. *He who does them*: he who does them with the understanding that his power to do is completely under the control of the Lord. *He is not ......water, i.e.,* he obtains perfect wisdom and thereby becomes released from mundane bondage.

In verse 6 it has been pointed out that *Sanyasa* is difficult to secure without Yoga; this shows Yoga and Sanyasa should go together. In v. 7 the effect of combining Yoga or action and Sanyasa has also been given by saying that the doer is not pursued by what he does. However, it might possibly occur to one that Yoga and Sanyasa were not really meant to be taken as conjointly the cause. To remove such a doubt the necessity of combining them towards the intended result is emphasised in this verse. (10.)

A. The practice of the wise in this respect is an observation, which the Lord refers to as follows.

By means of the body, mind and reason, by the pure senses, Yogis too do perform duties free from attachment for the purification of the Atman (mind). (11.)

V. *Reason* or Buddhi is spoken of as a twelfth organ. *Pure senses*: pure *i.e.,* free from love, hate, and presumption of

power and free from the notion of being independent on the part of the soul, their master. The first half brings out the Sanyasa, the second refers to Yoga and the last phrase 'for the purification, &c. gives the result.' (11.)

A. Next it is pointed out that there is no way to heaven other than the means of Yoga and Sanyasa combined, by explaining how this means leads to the highest bliss, while the absence of it tightens the bondage.

He who abandoning the fruit of action follows Yoga obtains the *natural* peace. He who destitute of Yoga is by force of desire attached to the result is bound down. (12.)

V. *Abandoning......action:* of course, abandoning also desire, wish, thought, &c., of the fruit, *i.e.*, becoming a Sanyasin as explained above. *Follows Yoga:* performs duties regarding them acts of worship of the Lord. *Natural:* essential. *Peace:* the essential blessedness to which the soul is restored. *He......desire:* he who has not become a Sanyasin in the above sense, *i. e.*, does not perform duties without motives or desires and simply for the Lord's grace. *To the result:* to the limited consequences of action. *Is bound down:* is subject to endless sufferings of birth and death. (12.)

A. The Sanyasa has been (verse 8) explained as renouncing Abhimana with regard to the sou 's being an agent, by himself. Now the sense of the term is extended by stating that Sanyasa consists also in renouncing the Abhimana of thinking himself to be the director of another agent.

Having renounced by the mind all the actions, the dweller in the body who has control over the senses remains happy in the city of nine gates, neither doing nor causing (any body else) to do. (13.)

V. This may also be taken as the explanation of "placing the actions in Brahman" as spoken of in (v. 10).

Having......actions : having fully understood "the Lord Himself makes me do all these acts of worship for my own good; the power in me to do anything is under the direction and control of the Lord." This is the force of qualification *by the mind*. Otherwise the phrase has no purpose or meaning. *Neither......causing......to do* : *i.e.*, destitute of all notion of being an independent agent with regard to anything he does or he causes another to do. The significance of the whole verse is : the consequences of action do not cling to him who is destitute of Abhimana as pointed out above. (13.)

A. It is against reason to say that one should, while doing everything, think, 'I do nothing'; for such a notion is a veritable misapprehension. In clearing this objection the Lord explains what He means as follows.

The *powerful one* does not confer on the world the agentship; nor does actions, nor causes the coming by of the fruits of action; but the self-existent goes on. (14.)

V. *The powerful one* : *i.e.*, the Jiva who is a Lord with re-ard to the unintelligent principle and is endowed with some apacity. He cannot confer on the world agentship *i.e.*, cannot ause the world to do any action independently; he himself annot independently perform actions. Necessarily the Jiva annot command the fruits of action.

The first three feet should be construed together. Each oun in the accusative case is governed by the transitive verb *Srijati*, (1) gives or confers, (2) does, (3) creates or auses.

The Jiva has no independent power to obtain the different results for the world or for himself. One is required to think, 'I do nothing at all,' only in the sense that he is not acting or doing anything with absolute power.

Though Jiva has no absolute power to act, he has the freedom of action conferred on him by the Lord in respect of activities and the unseen merit or consequences

thereof and of securing the fruit of action. Then how is it right to say that one should place all the actions in Brahman, &c.? In answering to this objection the Lord says:

The powerful Lord does not give the world any independent activity in respect of Agnihotra and other sacrificial duties. He does not allow the actions for the world, *i.e.*, He does not allow the world the unseen merits arising from their acts; *i.e.*, He does not give the world the freedom of dealing with those merits or consequences. Nor does He allow the world to attain independently the results of their action.

It might be asked how there could be any activity when the Jiva has no freedom of action for acquiring merit and reaping the consequences. The last foot answers this question. *Swabhâva*: that which exists by itself, not depending upon any other thing. The term also means, 'He who brings (the world) into existence.' The significance of the term is that the Lord owes nothing to others either for His own existence or for making other things. Thus the term means, 'the glorious and absolute Lord.' And He alone proceeds with every activity, deals with the unseen merit called Karma and with the attainment by Jivas of the fruits of their action. At no time and in no respect does He confer absolute freedom (Svâtantrya) on another; but at all times and in every respect He alone acts absolutely. (14.)

A. The powerlessness of the Jiva in attaining to the fruits of his action is explained in the following:—

The powerful One comes by neither the evil nor the good of another (any body); wisdom is enveloped by Nescience; and hereby the beings have lost their understanding.

V. As before, the verse has a double interpretation by taking *Vibhu* to mean the Jiva or the Lord. *The powerful One*, *i.e.*, the Jiva who is powerful over the unintelligent matter. He cannot of his own accord accept or share in the evil work of another sinful being nor can he share in another's

righteous work. So in respect of activity or the merit of action he is not free.

The verse clears the doubt that the Lord being the absolute actor might be subject to the consequences of all activity. (Vibhuh), *the powerful One* is the absolute Lord. Since He is absolute He does not accept the evil arising from any *action*, nor the merit; *i.e.*, the Lord is not affected by the consequences of any activity or action.

If there is a ruler who is everywhere and is absolutely a free agent and doer of all, how is it that He is not seen by any body? The latter half answers the question. *Hereby*: on account of the power of understanding being obstructed by nescience, the Jivas do not know or see Him. (15.)

A. If wisdom be enveloped (overpowered) by nescience, such wisdom cannot destroy that nescience. Still none other than wisdom could be the means of destroying it. Therefore the Yoga and Sanyasa required to be practised for the sake of wisdom should be of no avail. To set aside this objection the Lord says:

However to them of whom that Nescience is destroyed by the knowledge of Atman the (Lord)—to them alone wisdom like the sun shows that Supreme (Thing). (16.)

V. Knowledge or wisdom is indeed of two kinds—essential and acquired by sense-experience. Though essential, knowledge or wisdom, the property of the Jiva is obstructed by nescience and is incapable of overcoming it, still by the knowledge of Atman, the Lord, acquired by sense-experience the nescience may become shattered and weakened in some, and to these alone wisdom or the direct knowledge of the Lord arises, and that knowledge, even as the bright sun, reveals the Lord to the direct view of the Jiva. (16.)

A. Now the step *immediately* leading to the direct realisation is described.

Those whose thought is on Him, to whom He is the Lord, who stand firm in Him, and for whom He is the highest goal—those absolved of all sins by force of wisdom attain to the state of Non-return. (17.)

V. The direct realisation of the Supreme Being does not result from the knowledge derived from studying or thinking but once; on the other hand the constant enhancing and intensifying of such knowledge is necessary for the purpose, as discussed and established in the Sutras 1–12 of the fourth Adhyaya. They should constantly think of Him till release from the body comes, and contemplate Him to be their Maker and Ruler in all respects; they should stand firm in their faith in Him; they should seek Him as their only and supreme goal. By such a devotion they see the Lord directly. The sight drives away all their sins and they attain to Heaven or Mukti from which they do not return to the Mundane bondage (*Samsâra*).

A. The following is intended to explain that it is necessary for direct realisation of Brahman to see all the forms of the Supreme Lord to be everywhere equal and the same.

In the Brahmin who possesses complete knowledge and great humility, in the cow, in the elephant, in the dog, and in the out-caste, the learned are seers of the Equal.* (18.)

V. *The learned*; those who have obtained perfect knowledge of God as may be derived from the study of Sastras, observation, &c. The Brahmin and others are evidently of unequal fitness; but the Lord who pervades all beings is seen by the learned to be equal, to be absolutely the same in respect of all the excellent attributes and in respect of the absence of all defects.

* That this verse is of the aforesaid meaning can be seen from the latter half of the subsequent verse. That seeing Brahman equal or same in all beings leads to direct realisa-

tion is shown by the context to be the force or effect of the verse. (18.)

A. He who sees Brahman equal is lauded in the following.

Even here creation is conquered by them whose mind is set on (this) equality; for Brahman destitute of defects is the equal; thus they stand on Brahman. (19.)

V. *Even here*; even in this life or birth in which they see Brahman to be equal or equally unaffected and perfect, though pervading all things. *Creation*: birth, death, &c., *i.e.*, Samsara or mundane bondage. That is, those who perceive Brahman, though present in all things is always perfect, is unmixed with or unaffected by Prakriti obtain wisdom and thereby release in the very life in which such a ision has arisen.

The latter half shows which is the thing spoken of to be equal and in what respect the equality exists. The equal or dentical thing is Brahman and the equality is in respect of being unassailed by defects. Since Brahman alone is such an equal and unconditioned thing, they who see Brahman are the seers of the Equal. (19.)

A. Again Sanyasa or renunciation *is explained*.

With settled thought, free from delusion, knowing Brahman and standing on Brahman, one should not be filled with exultation on coming by what is favourable, nor become agitated on coming by what is unfavourable. (20.)

V. *What is favourable*: what leads to pleasure. *What ......unfavourable*: what leads to pain or sorrow. When this or that befalls one, the mind should not be allowed to be overpowered by sorrow or by exultation. This is possible for him whose thought is settled. *Free from delusion*: free from the wrong notion that any one of the world is by

himself the free agent in bringing about the good or evil. *Knowing Brahman*: This furnishes the means of rooting out the wrong notion. It is not sufficient to *Know Brahman*, *i.e.*, merely to know Him as the only absolute Agent; but he should also stand on Brahman, *i.e.*, must always contemplate Brahman.

It might be questioned how Sanyasa without Yoga is useless. No doubt in verse 6 and the following this has been said in order to exalt the Yoga over Sanyasa. That view does not appear correct; for when the evil influence of desire, &c., is ended, naturally the essential bliss by itself becomes manifest. (Answer) True; but the same bliss can however become for ever unobstructed and undiminishing only when there is the Yoga of contemplating and meditating on the Lord. (20.)

A. Again the greater importance of Yoga is pointed out.

What blessedness he feels in his self whose mind is not entangled in the external contacts, he enjoys that blessedness as imperishable when his mind is given to the Yoga (meditation) on Brahman. (21.)

Contacts: should be taken in the sense of 'the objects with which the senses come in contact.' One should endeavour to prevent them from being presented to the senses. When they are presented his mind should feel no attachment to them. 'That is, such a one is a *Sanyasin*. *In his self*: in his essential state.' It would have been sufficient to say what......he feels. But the addition of *in his self* (Atmani) is intended to show that even Atman is not destitute of peculiarities or essential attributes which can be abstracted and spoken of separately as the property of anything else.

He: who is a Sanyasin *i.e.*, one that has renounced attachments as described above. Brahmani + Yogah =

meditation on Brahman; Yukta = joined to; Atman = the mind. The whole word means he whose mind is given to meditating on Brahman. *That blessedness*: the blessedness that becomes manifest after renunciation which secures freedom from the torments of desire and other passions. Here *tat* is to be supplied as an ellipsis being the correlative of *Yat* in the first half. *Akshaiyya* = that cannot be diminished, reduced or destroyed. That is, the state of blessedness which now becomes manifest, is never again to be withdrawn or shadowed over and the Jiva continues to enjoy it for ever.

This may be taken as explaining how the Sanyasa which takes the form of Yoga or performance of duties leads to the highest Bliss—the topic begun in the latter half of the sixth verse. Now the sense of the whole is: Even in Samsara the individual who is capable of practising the simple means of remembering the Lord and renouncing the attachment, becomes happy; then it is but natural that he who is practising the most efficacious means for contemplating the Lord, &c., attains to Moksha and other blessed states and it is a certainty. (21.)

A. In order to induce the individual to renounce desire and other passions, the enjoyment of desires or pleasures is despised.

For, whatever enjoyments or pleasures result from the contact of objects, they are all simply the source of misery; (for) these have a beginning and an end; Oh Kunti's son, the wise man does not take delight in them. (22.)

A. As a step towards the Sanyasa of given description the Lord extols the renouncing of the pleasure arising from desires fulfilled.

He who, while here alone, is, before leaving the, body, able to bear up against the perturbation that arises from love or hate,—he has Yoga, he is the happy man. (23.)

V. *Here alone*: in the human body itself; for it is possible only in the human life to endure the vehemence of love and other passions and it is not possible in any other body; such is the force of the words *here alone.* Hence it is clear that one should make every endeavour after the moral strength necessary for enduring the tempest of passions. (23)

A. The characteristics of the wise are dwelt upon at length in the following.

He who *has happiness* (is happy) within, who *has delight* (is rejoiced) within, and who has the Light only within,—he, the Yogi, having taken his stand on Brahman goes to Brahman that has no body.(24)

V. *Happy within*: having his essential nature of bliss revealed (manifested) on the reduction of the torments of desire, &c. *is rejoiced within*: owing to the direct realisation of the Lord who has been pleased to reveal Himself. The next clause shows how these characteristics are secured by the wise: *Who has the light only within*: to whose self within the body, the glorious Lord has revealed Himself. From this explanation it may be seen that the possession of the Light within is not given as the characteristic mark to distinguish the wise man from others; but it only accounts for the other characteristics which are his description.

Contemplation is of two-fold description. One is attended with absence of all Consciousness with reference to external objects. The second is attended with a consciousness of external objects, which is incapable of interrupting the perception of the light within; and this is indicated by the particle 'only' (Eva) in the third clause. So long as the external perception cannot interrupt the light within, the former is practically non-existent with regard to the latter. So the particle 'only' which excludes other things from being taken as important may lead us to this definition: "The perception of light within is completely free from the consciousness of other things.

The second half shows the possibility how the Yogin finds delight within. It should also be noted that this verse,

especially the attribute Brahmabhuta, recapitulates the characteristics of the Yogin or the wise man; *i.e.*, he who finds happiness within and is all devotion to Brahman and thereby perceives Him is the Yogin or the man of wisdom. Or, he who being all devotion to Brahman perceives Him finds happiness within (Tat). (24)

A. The aforesaid states are the results not only of perceiving Brahman, but also of the absolution from all sins. So the Lord says:

Cutting away from doubt and misapprehension, with the mind extended and controlled and bent upon (seeking) the good of all beings, the wise who are absolved of sins perceive Brahman, the bodiless. (25.)

V. *Dwaidha :* lit. The state of being divided into two, *i.e.*, to be different from what the thing really, is *i.e.*, wrong notion which includes both doubt and misapprehension. *Rishayah :* are those who have received the light of wisdom, from the root *Risha*, to know. The third foot may be taken as one compound word, *viz.*, Chchinnadwaidha + Ayatâtman; or as Dwaidhah + Yatâtman. In the first case the second word means *of extended mind.* In the second it means *having the mind under control.* Taking both the senses the significance is : The wise that have undergone the courses of study, &c., and known everything and at the same time secured perfect control over their mind. Thus it can be seen that the removal of sins, correct knowledge of everything and control of mind are all indispensable steps for ending doubt and misapprehension. *Labhante :* should be taken as equivalent to *Upalabhante* = find or see.

In this verse the destruction of sins which are an obstruction to the light of wisdom is evidently spoken of. The immediate cause of an effect is the full explanation of the effect and so it forms its definition, too. Thus there is nothing unconnected with the context. (25.)

A. In the following some other characteristic is given in addition to the aforesaid. It is the seeing of Brahman without any effort at all times and in all places.

For those who are free from love and hate, who are striving for it and have restrained the mind and have known the Atman, the bodiless Brahman is everywhere. (26)

V. *Everywhere* : at all times and in all places. (26.)

A. The next two verses deal with the meditation spoken of in verse 21.

Having made the external contacts purely external and fixed the sight only between the brows and having balanced Prana and Apana that are passing through the nostrils, (27.)

The contemplatist who intent upon release has controlled his mind and reason and the other senses and who is always free from desire, fear and anger, is certainly the released one. (28.)

A. What the object of that meditation is, is next pointed out.

Having known Me to be the One to whom all sacrifices and austerities are intended, the One great Ruler of all the world, the one Benefactor of all beings, he finds Me, the Peace. (29.)

V. *The Peace* : the source of peace and happiness, *i.e.* the Lord Himself. *Having known* : having meditated. *Finds Me* : directly sees Me. (29.)

Thus ends the Fifth Adhyaya of the Upanishads of the Bhagavad Gita entitled the *Sanyasa Yoga*.

SIXTH ADHYAYA.

In verse 49 of the Second Adhyaya an account of Yoga has been promised. The Yoga which is to be dwelt upon in the next six chapters is the means of knowing the glorious Lord. It is of two kinds, *viz.* : (1) Karmayoga, how to perform duties and what their performance means; (2) Dhyanayoga, contemplation as a means of securing direct knowledge of God. Of these the first is an external and preliminary condition for *knowledge*; so it has been briefly described ( ) in the Second, and more fully in the Third and subsequent Chapters. Now as the result of Karmayoga and the immediate step towards knowledge—which step is about to be explained—Samadhiyoga briefly referred to in verse 27 of the preceding Chapter is fully expounded in this Adhayaya.

Posture and other conditions are accessory to it and they will also be presently spoken of. However they are all meant to promote only Dhyana or contemplation, which therefore is the main topic for consideration. This topic is commenced in verse 5; first, in order to show that he who is well-practised and conformed in Sanyasa yoga is really fit for this meditation, the Lord summarises the description of Sanyasa which consists in eschewing Love, Hate and other passions, and that of Yoga which is performing one's own duties as the worship of the Lord.

The blessed Lord said: He is both Yogin and Sanyasin who not resorting to the fruit of action does what should be done, but not he who is without fire and without action. (1.)

V. *Not resorting......action* : not actuated by the consequences of action, *i.e.*, without a motive. *What should be done* : duties which devolve upon one by virtue of his birth and station in life, *i.e.*, what he may be bound to do in his Varna

and Asrama. *Both......Yogin*: the same person unites in himself the merits of Sanyasa and Yoga together. Such a one is really fit for practising meditation.

The last clause refutes the Sankhya view that he who ceases to maintain the sacred fires and to perform the sacrifices such as Agnihotra, is eligible for meditation. The clause means that the person who gives up the sacred fires and duties connected with them cannot be either Sanyasi or Yogi. For, it has been shown in a previous chapter that even the ascetic has both Fire to keep and rites to perform (in verses) ( ). Indeed when the householder becomes an ascetic he does not abandon the sacred fire, but he transfers it only to his own self instead of maintaining it as separate from his body. Therefore whatever the stage of life may be one must be both Sanyasi and Yogi, and so is the ascetic, too. (1.)

A. The use of the terms Sanyasin and Yogin may cause the mistake that Sanyasa is different from Yoga. To prevent it, though spoken of separately with reference to the secondary Yoga, Sanyasa is shown to be included under the chief Yoga.

What they call Sanyasa, know that, O Pandava, to be Yoga; for no one that has not eschewed wish becomes a Yogin (2.)

V. *Sanyasa* is the avoiding of affection, anger and other passions which is spoken of in verse ( ). *That to be Yoga*: that to be the chief Yoga, *i.e.*, it is to be understood to consist in getting free of the passions—a freedom which is the means of knowledge—and in the observence of Nivritta-karma or the discharge of duties for their own sake. *That ......wish*: wish and other attachments that might ignore the dependent nature of the Jiva's activity, *i.e.*, one who has not resigned his powers to act to the Lord, but observes the duties as if he were an absolute agent. Such a one cannot be said to have secured the means of attaining wisdom; for when a group of circumstances is given to be the cause of an effect, the same effect cannot be expected to arise if the

group is defective by any one or more circumstances. The mention of Yoga and Sanyasa as separate is like that of knowledge and devotion intended to bring out the different aspects of the same thing. (2.)

A. If it be asked whether Karmayoga which has been said to constitute the fitness for contemplation and consequently to be very important, is to be practised once for all or till the final object is achieved, the latter alternative is to be adopted in answer.

In the case of the sage who would well ascend Yoga, performance of duty is said to be the means, and in the case of the same sage when he has ascended Yoga, concentration is said to be the means. (3.)

V. *Who......Yoga* : who seeks to accomplish the means of wisdom to the fullest extent. *Of the sage*: of him who has derived wisdom only by culture and other external means. *Is said to be the means* : of realising the Truth or the Lord, which is here called ascending Yoga. That is, the performance of duties must continue *till* the accomplishment of the main object of directly seeing the Lord. *When he has ascended Yoga*: when he has the means of wisdom wholly accomplished, *i.e.*, when the means have been practised to the fullest extent and have brought him face to face with the object of research, *i.e.*, when he has become a *Seer* of God Himself. *Concentration* is being conscious of the Lord alone and to be engaged in no activity other than contemplating Him, worshipping Him and explaining to the world His glories. Such is the duty here called *concentration* of the accomplished sage for whom it becomes *the means* of enhanced bliss after release (in heaven).

This question is indeed answered in v. , ch. II; however there it relates to one that seeks the knowledge to be gained by study and other external means, whereas the question here is about one that seeks for the best means of rising to the *direct* perception of the Lord.

Or the first half of the present verse may be taken as a recapitulation of what is said in v. , ch. II, in order to lay

down the duties of contemplation, &c., for him who has realised the Lord.

Or the verse may answer this question. In following Karmayoga what particular course is to be necessarily adopted by one that seeks after direct realisation of the Lord?

In the first half the duty enjoined upon the aspirant after knowledge is being helpful to all classes of people, the highest, the lowest and the middling. That is, he should as much as it may lie in his power labour to be of service to all these three classes of beings; the Lord Hari is thereby highly pleased with him and shows Himself unto such a man. So such a duty cannot be dispensed with. In the second half the wise man is, it is said, bound to concentrate his mind on the Lord, *i.e.*, he should naturally retire from such a labour and never to give up contemplation, worship or the duty of explaining the glories of the Lord. The term concentration naturally implies withdrawing oneself from a certain set of duties in favour of attending to something else. At this stage his accomplishment solely depends upon his attention to those who are above him in the scale. To summarise, the first half says performance of certain duties is required of the aspirant after knowledge, the second half says that the withdrawing of oneself from those duties for the sake of concentration is required of him who has begun to see the Lord. From this the apparent contradiction in the last clause of the first verse may be seen to disappear. Thus we see also the words Karma and Sama in this verse are used to mean the duties towards the world and withdrawing oneself from them. (3.)

A. The characteristics of one that has ascended Yoga, *i.e.*, fully worked out the means of wisdom are gathered into a definition.

Just when he feels no attachment either for the objects of sense or for actions, and completely renounces all wish and thought, then he is called one that has ascended Yoga. (4.)

V. Absence of attachment to Karma indeed seems to mean only the abandoning of its performance. This, however, is contradictory to the statement that one without action is no Yogi. To remove this difficulty an explanation of what the absence of attachment means is given thus: *He completely......thought.* When the wise man is said to be free from attachment to action, it means that he resigns in all his acts his individual thought or wish, that the activity is not of his own choice. On the other hand the thought, the prime-mover of action, activity, &c., are understood by him as resting on the glorious Lord. Now the definition of him who is accomplished of Yoga runs thus: To rise to the knowledge that thought, wish, &c., are under the control of the Lord, and thereby to be free from attachment to action and to refrain without effort from the objects of sense are the characteristics of the man that has ascended Yoga. Now the difference between one that is on the path of Yoga and one that is at the end of it lies in the effort to be made and in the absence of it. (4.)

A. The renunciation of wish, &c., and the performance of prescribed duties confer, it has been said, on a person the fitness for meditation. Now it is laid down that that meditation should be practised with great and uninterrupted effort.

—By means of the mind one should lift up the soul, (but) should not ruin the soul; for, the mind alone is the friend of the soul; the mind alone is the soul's enemy. (5.)

A. What state of mind is friendly or inimical to the soul in any particular condition?

The mind is truly the friend of that soul by whom, (by means of reason), the mind is conquered; but in the case of him who has not subdued the mind the same mind is like any other enemy on the side of the enemy. (6.)

V. Âtmanâ in the third foot may be taken to mean by the Jiva put in apposition with the relative pronoun in the

instrumental case, or it may mean by means of Buddhi or reason. The friendliness of the mind consists in its being inclined to the contemplation of the Lord. When the mind is not conquered, it is said to be on the side of the enemy since it becomes a source of harm. The significance is: the Yoga of meditation is to be practised after completely subduing the mind. (6.)

Another version of 5 and 6.

The ascent of Yoga is to have fully practised the means of knowledge; the chief aid to it is the grace of the Lord, which is stated in these verses. To translate them.

(5) By (the grace of) the Lord one should lift up the soul, but ought not to ruin it; for, the Lord alone is the friend of the soul, the Lord alone the soul's enemy.

To whom is the Lord a friend or an enemy?

(6) The Lord is truly the friend of that soul by whom *by means of* self through devotion the Lord is won; but surely the Lord alone is like unto an enemy on the side of the enemy to him who has not won the Lord by means of devotion.

NOTE.—*Âtmanâ* in 5 means by the Lord, *i.e.*, by means of the Lord's grace. *Atman* in the nominative case means the Lord. (5.)

(6) *Atman* (nom.) means the Paramâtmâ. *Atmana*: by reason, *i.e*, by devotion. *Anâtman*: he who has not won for himself the sight of the Lord by the strength of his devotion.

A. When won over, the mind and the Lord become, it has been said, friends of the soul. By rendering what sort of *help* or favour, do they become his friends and lift him up? That favour is described thus.

To him who has won over the mind and the Lord and has become wholly tranquil, Paramatman is distinctly present, ($6\frac{1}{2}$.)

V. *Won over the Lord*: realised the Lord's nature by means of intense devotion. *Become......tranquil*, *i.e.*, whose mind has come to such a state that without any effort on the part of the self it turns away from all the objects of sense. *Is distinctly present*: reveals Himself during meditation and in due course completely shows Himself to the soul. That is, the man attains to the full benefit of his Yoga and is said to have ascended the summit of Yoga. (6½.)

A. In verse 4 the characteristics of the wise have been given and they are now further explained to the close of the 9th verse.

Under cold or heat, pleasure or pain, honour or dishonour, he who is satisfied with the aid of knowledge and wisdom, who, having subdued the senses, unperturbed like the sky, regarding equal a lump of earth, stone and gold, practises Yoga—he is said to have attained Yoga.

He excels whose judgment is even-handed with regard to the good-hearted, the friend, the foe, the indifferent, the middling, the hated and the related; even to the righteous and the wicked. (6½ to 9.)

V. *Kútastha*: one who stands unchanged like *Kúta* or the sky; *i.e.*, one who is not subject to the perturbation of exultation or depression of heart. Verse 8 shows how that state of tranquillity is obtained. *Knowledge*: of the absolute Supremacy of the Lord. By *wisdom* is meant a deeper insight into the glories of the Lord. Or by knowledge and wisdom are meant the knowledge derived from all external means and the direct realisation of the Lord. *Who is satisfied*: who by force of reason has turned away from the objects of sense. Of course thereafter the control of the organs of sense is complete. Then he is unagitated like the sky and looks upon a lump of earth, a piece of stone or gold to be equally futile and his observance of duties then becomes the perfect Yoga practice, for he does them not for any purpose of his

own, but as things necessary for the fulfilment of the *divine laws.* (6 to 8.)

V. In verse 9 the same Yogî is said to become 'a more meritorious and better seer of truth, when he sees the Lord, the one Lord in all, friend or foe, indifferent or inimical, righteous or unrighteous. Such a perception of the Lord and His working in all makes him perfect in the Yoga. It is also implied that the Lord does not differ from His countless manifestations, wherever they may be perceived to be.

The good-hearted (Suhrid), &c., are severally such as the Lord makes them to be. The Lord Himself does not modify their character, but keeps them distinct; *i.e.*, it is to be understood that the Lord may not only introduce laws, but He always maintains them with the utmost rigour. The friend or foe does not make himself as such. This understanding of the nature and condition of things as they are is the *impartial judgment* here spoken of. Further it is meant that the differences conveyed by the terms *friend, foe,* &c., do not necessarily point to any diversity in the nature of the intelligent Being but it is due to the environment of the gross senses or the mind. Whatever may be the characteristic differences or peculiarities between the several classes of souls, they are all to be seen equal in one respect, *viz.*, that they are all intelligent beings. It is also meant the equal knowledge in respect of the good-hearted, &c., consists in realising each as *he* is and in behaving towards them as required by the laws of Ethics.

Suhrid or the good-hearted is the benefactor that does not expect a return of service. The friend is he who draws his attention to the point of danger and guards him from it. The foe is he who slays or otherwise outrages one. The indifferent is the person who neither attends to any beneficial act which he may be bound to do nor is concerned in doing positive injury. He who does good as well as bad is said to stand in the middle, *i.e.*, the middling. The hated is one who is bent upon doing something which is not liked by one. The relative is always one who is a permanent benefactor. (9.)

A. The *yoga* of contemplation, the treatment of which has been commenced in verse 5, is again taken up here for adding a description of its course.

The *yogin* betaking himself to a secluded place, remaining single and having controlled the mind and body, eschewed desires, and refused the charity of others, should incessantly fix the mind (on the Lord). (10).

V. *The yogin:* he who is practising the means of wisdom. *Should......Lord*: should keep the mind in the state of *Samâdhi*, *i.e.*, dead to all external things and alive only to the glories of the Lord within the self. *Betaking......single*: remaining in a place remote from the resort of other people and avoiding the company of a second person. *Atman* in the first half means the mind; in the second half the body. *Parigraha* means to receive what another may give, to receive the help that may be rendered by others for the necessaries of his life. The last attribute therefore signifies the importance of overcoming the passion to acquire. Nothing gives the mind or the body so much rest as the eschewing of hope and desire for gain. (10).

A. In the following verses are given several conditions favourable to securing the serenity of mind indispensable for intense meditation.

In some hallowed spot having for himself *adopted* a firm seat which is neither too high nor too low, with cloth, deer-skin and Darbha-grass spread one over the other. (11).

V. In some......spot; this means any place which can promote the serenity of the mind. (11).

On such a seat having sat down and restrained the functions of the mind and other organs and devoted the mind to the One Thing, one should practise Yoga for the purification of the mind (or the self). (12.)

V. *For......or the self*: for cleansing the mind of all passions so as to make it fit for intense devotion or for cleansing the self of all the evils of Samsâra. *Practise yoga*: perform meditation. This verse in repeating the same injunction describes the course to be followed. (12.)

Holding his body, his head and neck all erect and motionless, firm (in his seat), closely looking to the tip of the nose, without turning the eyes to the several directions. (13.)

With the mind prefectly tranquil, without fear, being firm in the vow of the Brahmachârin, having restrained the mind, thinking of Myself, thinking that I am the Supreme, he should remain meditating on Me. (14.)

V. The verse 13 which is not a complete sentence may be construed with the foregoing or the following verse.

With.......tranquil: with the mind which by habitual control has even without the effort of the self ceased to run to the objects. *Without fear*: fearless of any danger from wild animals or wicked men, &c. (13-14).

A. The fruit of Samadhi or meditation is given here.

Having always thus meditated on the Lord (devoted the mind to the Lord) the follower of Yoga with perfect control over mind attains the blessed state of being in Me, of which the last step is the falling off of the body. (15.)

V. *Attains......being in Me*: not only becomes Jivamukta, but also attains to eternal heaven. (15.)

A. In the next two are given the rules to be observed by the contemplatist with regard to food, &c.

However, there is no Yoga (possible) for him who eats too much or abstains altogether from food or who sleeps much or who long keeps awake, O Arjuna. (16.)

Of him whose food and exercise are of due measure, whose labour in matters of duty is regulated, whose sleep and wakefulness are also regulated, of him the Yoga becomes capable of killing out misery. (17).

V. In 16 the prohibition regarding food and vigils refers to persons who are naturally weak. In the case of those who are endowed with powers of endurance and absolute abstinence wakefulness, &c., cannot interfere with the course of meditation.

Verse 17 states the positive conditions promoting the Yoga practice and its effects. (16-17).

A. The Yoga when accomplished is observed to be as follows.

When the mind completely restrained (from other objects) stands in Atman alone and when he ceases to thirst after all the desires, he is then said to be accomplished of Yoga. (18).

V. *In Atman alone:* in the Lord alone.

A. When the practice of Yoga is complete, what is the state of the man?

'Just as the light in a windless place does not move,'—this is known to be the simile in the case of the Yogi who has the restraint of mind and practises yoga (contemplation) of Atman. (19.)

V. The simile appears to be a quotation. Accordingly translation is given. It is possible to take it as a peculiar construction, the term *Yatha* being taken as an introductory word equivalent to a conjunction. *Who has......of Atman:* who controls the mind from being drawn away to the worldly objects and devotes it completely to the contemplation of the Lord. (19.)

(That state) in which the mind, restrained by the practice of Yoga withdraws itself (from external

activities), and in which the person sees the Lord through the mind and is satisfied within himself. (20.)

(That state), in which he finds that supreme happiness which is perceived in self-experience and is beyond the senses, and he does not stray from the Truth. (21.)

(That state), having attained which he does not regard any other gain to be superior to it, and, being established in which he is not shaken by misery, however great it be; (22.)

That state know thou to be what is called Yoga, whence results redemption from *coming into misery*; such Yoga is surely to be practised by one with a mind that has felt disgust (for finite objects). (23.)

V. The verse 20 consists of two adjectival clauses to be construed with *Tam* in verse 23. And so also in the following two verses.

Verse 23. The word *Samyoga* in the text indicates not only the extinction of misery but also the prevention of its rising again. Such Yoga or contemplation should certainly be practised with the mind which has ceased to have attraction for worldly things. *Certainly*: implies that one seeking release cannot dispense with meditation—that is, it is an invariable and the most important condition for the purpose. (23).

Having completely abandoned all the enjoyments that have their origin in *sankalpa*, and by the mind alone having restrained the *group of the senses* on all sides, (24.)

He should slowly withdraw the mind (from the objects of sense), by means of Buddhi full of steadfastness; he should make the mind rest in the Lord and should not think of anything (else). (25.)

V. *Sankalpa* : is mentally the resolution to do a thing for a definite purpose. *By the mind alone* : it is implied that the control of the senses is not secured except by means of the mind.

Should slowly withdraw : when the senses are on the one side slowly withdrawn from the objects, the mind also, on the other should, step by step, delight in the Lord. (24-25.)

A. If the mind has not become steady in meditation, it should be reduced to subjection by Pratyahara process.

Wherever the fickle mind wanders without being steady, from every such (object), he should restrain the mind and bring it under the control of Atman alone. (26.)

V. *Wherever*: to whatever object. *Fickle*: naturally changing. (26)

A. Having thus described Yoga in detail the Lord now describes the benefit accruing to the follower (practiser).

Supreme bliss verily comes to this Yogi who is of perfectly tranquil mind, in whom Rajas is calmed, who firmly stands in Brahman and is free from all evil. (27.)

V. *Who......mind* : whose mind does not by itself seek after the objects of sense. *Rajas* is one of the primary principles of matter and is the cause of anger and other passions, and the evils arising from these. Hence he is free from all evil, *i.e.*, the evil passions, *viz.*, desire, anger, &c., The particle, *verily* (hi), shows this view to be a well-known one in scriptures and other sacred authorities. (27.)

A. When it is said that blissfulness results to the Yogi two questions present themselves : (1) Whether it is the result of his exertion? (2) Of what description is it? In answer the Lord says (explains as follows).

The Yogi who becomes free from evil (by) thus contemplating Atman, always attains with ease the

final state of blessedness of being in contact with Brahman. (28.)

V. *Free from evil* : free from Raga, Dwesha and other passions. *Of being in contact with Brahman* : manifested or realised on account of being in direct contact with Brahman. The direct contact meant here is the relation of Brahman to the soul from whom all the screens that conceal Him are finally removed. *Final* : unsurpassed. (28.)

A. The preceding verse has given the result of Dhyana, contemplation. The following describes the object of contemplation.

He whose mind is given to contemplation, who equally perceives the Lord in everything, sees the Lord abiding in all beings and all beings abiding in the Lord. (29.)

V. The object of contemplation has been already pointed out at the close of the V Adhyaya.

The description given here has reference to the souls of the highest eligibility. *Who 'equally.........everything* : who perceives that the Lord present in everything from Brahma to a piece of straw is of equal glory and powers. (29.)

A. The importance of perceiving Brahman present in everything is pointed out in the following.

He who sees Me everywhere and sees everything in Me, to him I am not lost, nor is he lost to Me. I do not disappear from his view nor does he disappear from Mine. (30.)

V. *In Me* : dependent on Me. *To him I am not lost* : I do not cease to be his protector, *i.e.*, I always remain his protector. *Nor is he lost to Me* : he does not cease to be My votary, *i.e.*, he always remains My Bhakta. (30.)

A. The above is further explained.

He who turned to one thing worships Me present in all beings, he, the Yogi in whatever way he be, is (still) in Me. (31.)

V. *Turned to one thing*: being persuaded that the supreme Lord is but one everywhere. *In whatever way he be*: whether he treads the path of virtue or neglects it; for once the realisation of the Lord having come, final release is not withheld from him, though there may be the loss of intensity or extent of blessings in heavenly life on account of such neglect. *Vide* Brahma Sutras on this subject. (31.)

A. Samadarsana or equal perception has been expounded in one way in the preceding verse, *i.e*, as seeing the same Lord everywhere. Now the same equal perception is expounded with reference to those that are devoted to the Lord.

He who, as it is to himself, sees it, pleasure or pain, equal to every one, O Arjuna, he the Yogi is considered the most exalted. (32)

V. *Who......equal to everyone*: who sees that whatever is pleasurable or painful to himself is equally such to every one attached to the Lord and wishes to see all the beings (God's) happy, *i.e.*, he who bears love to God's beings like unto his own self is the foremost of the Yogis.

A. Now Arjuna doubts the usefulness of the Yoga laid down by the Lord as not being in practice.

Arjuna said: This Yoga with this notion of equality which has been described by Thee, O Madhusudana,—of this I cannot see the permanency, it being changeable (restless.) . (33.)

V. *With the notion of the equality*: with reference to the Lord's presence in everything, or to the sympathy that is to be felt for all God's beings, or to the concentration of the mind, &c., itself.

A. '*It being restless*': in this phrase it is not clear what is meant to be restless.

In raising this doubt, Arjuna further urges that the stability of Yoga cannot be secured even by controlling the mind.

Restless indeed is the mind, O Krishna; it is

rebellious, strong, and unshaken (incorrigible); I think its control is very difficult as of the wind. (34.)

It is rebellious : it throws the body and the organs into great agitation; *strong* : difficult to subdue by reasoning; and *incorrigible* : for anything that is good. As the blasts of wind cannot be restrained by throwing anything in its way; likewise, it is impossible to obtain perfect control over the mind. (34.)

A. Admitting the fickleness or restlessness of the mind, &c., the Lord states the method of making that conquest.

The blessed Lord said : Doubtless, O mighty-armed, the mind is fickle and very difficult to restrain; but, O Kaunteya, it is restrained by force of habit and by eschewing passions or attachment. (35.)

A. Like the proud elephant that has become exhausted the mind which becomes satiated with all the enjoyments may of itself come under restraint. What is the necessity for constant practice or for eschewing the passions for the purpose? The Lord answers the question.

That the Yoga is very difficult to be accomplished by him who has not restrained the mind, is My conclusion, but that it is possible to accomplish for him who with the restraint of the mind endeavours (after it) by this means. (36.)

A. What is the consequence of neglecting to exercise habitual control over the mind, &c.? This question Arjuna once more urges.

Arjuna said : He who does not exert himself, (but) has faith, and who, the mind having been disturbed from Yoga, fails of the Yoga-accomplishment,—what way does he go, O Krishna. (37.)

V. *Faith* : the sense that there is something beyond this life to be reached. *Yoga* ; is the contemplation the means.

Yoga-accomplishment : perfect Yoga, *i.e.*, power to contemplate the Lord undisturbed by anything outside.

Does he, (fallen from) *losing both*, with nothing to stand upon, ignorant of the path leading to Brahman—does he like a cloud rent by the wind go to destruction, or does he not, O Mighty-armed? (38.)

V. *Fallen from both* : (1) losing both Swarga and Moksha; (2) losing the great ends both here and hereafter; (3) losing the means of doing Kamya Karma for the sake of Swarga as well as meditation leading to heaven. *With nothing to stand upon* : unsupported, *i.e.*, not finding any sure source of happiness.

This my doubt, O Krishna, Thou wilt be pleased to completely dispel; for there is none else than Thyself that can dispel this doubt. (39.)

The blessed Lord said : O Partha, neither here, nor there, does he come to destruction; for no one that practises what is righteous, O beloved, treads the path of woe. (40.)

V. The destruction *here* is to be born as lower animals; and the destruction *there* is to be damned in hell. Neither of these evil results befalls him, who has fallen from Yoga. *That ....righteous* : who practises meditation and other pious duties with faith. (40.)

A. Then what happens to him?

He who has fallen from Yoga attains to the worlds of righteousness and having for long years dwelt therein is again born in the house of such as are pious and wealthy. (41.)

V. *Worlds of righteousness* : worlds which are reached as a result of righteousness.

Or he is born only in the family of the

wise Yogi; indeed this is very raro to obtain in the world, the birth which is of this description. (42.)

Then he obtains that mental relation (contemplation of the Lord) which he had formed in the previous life; and now he endeavours for still further accomplishment, O the delight of Kurus. (43.)

V. *Still further accomplishment*: for greater intensity of devotion and contemplation. (43.)

By the same practice of the former life, in spite of himself, he is indeed drawn (towards it); he may be merely seeking to know of Yoga; even he passes beyond Sabda-Brahma. (44.)

V. *In spite of himself*: though he is not intentionally and naturally seeking to practise Yoga. By the latter half it is conveyed that he who has fallen from Yoga attains but naturally to the celestial worlds intended for the righteous. If he who merely seeks to know what this Yoga is, should become exempt from the injunctions and prohibitions of Sabda-Brahma or the Vedas, it is no wonder that the Yoga-bhrashta goes to Swarga. To pass beyond Sabda-Brahma is to be free from the operation of the Vedic-regulations, *i.e.*, to attain Mukti. (44.)

A. If the mere desire to know Yoga be said to lead to Mukti, it would follow that the practice of Yoga is unnecessary. So the Lord points out that Mukti cannot result from that alone, but that in many a life it has to be practised.

But endeavouring with great effort he becomes the Yogi destitute of all evil and becomes accomplished through many lives; thereupon he reaches the highest goal. (45.)

V. *He*: even he who seeks to know of Yoga. *Endeavouring*: making endeavours when he has known what Yoga is. *Thereupon*: when he is accomplished of Yoga, *i.e.*, when he has realised Brahman. (45.)

A. The Yoga taught here is now praised.

The Yogi is superior to those that practise austerities; he is decidedly superior to even the learned. The Yogi is superior even to those that perform Karma (duties); therefore be thou Yogi; O Arjuna. (46)

V. *Austerities*: such as Chandrayana, &c., *viz.*, acts of self-denial. *The learned*: those who have acquired knowledge but do not practise the Yoga or contemplation of the Lord. (46)

A. Difference in degree is pointed out among those that practise contemplation.

Even of all the Yogis he is considered by Me to be the foremost Yogi, who worships Me with faith, with his mind and heart centred in Me. (47.)

V. Sraddha or faith is Bhakti. He who has faith is considered Yukta *i.e.*, a Yogi. He who worships Me with Bhakti is a greater Yogi. And he who without attachment to fruits with perfect resignation and faith worships Me is the foremost of Yogis. Such is the distinction intended by the superlative affix in Yuktatama.

Thus ends the sixth Adhyaya of the Upanishads of the Bhagavad-Gita entitled *the Yoga of Self-restraint.*

SEVENTH ADHYAYA.

In Chapter I, verse 49, the means of divine knowledge was promised to be described. The course of Karma-Yoga or the observance of Nivritta-Karma free from desire and other passions which forms the external condition for securing wisdom, has been described to the close of Chapter V. In the sixth the immediate and essential step for wisdom has been described to be the Yoga of contemplation and meditation. Now the contemplation just spoken of can be the means of securing wisdom only when it is nourished by Bhakti or Devotion, not through hatred, &c., as in the case of Sisupala, &c. Therefore the next six chapters describe the glory of the Almighty Lord so as to engender that devotion. Though in verses 12, &c., of the second chapter, &c., there is some mention of God's glory, still the main topic has been only of means. Similarly in the next six chapters now and then means may be spoken of; but mainly these are devoted to describing the greatness of the glorious Lord. Thus the distinction between the sets of chapters is clearly made out with reference to the main topics. The reason for the particular order in which the two sets are placed is as follows: The means to a certain end being discussed, next it is necessary to know what that end is. Hence the greatness of the thing to be known is dwelt upon at length. Thus we see there is the relation of cause and effect between the topics they deal with.

What is laid down in theory becomes plain only on actual practice. In order to interest the Student Sri Krishna now promises to describe the glory of the Lord.

The blessed Lord said: With the mind wholly clinging to Me, O Partha, practising Yoga and dependent upon Me, listen thou to that by which thou shalt know Me entirely and without doubt. (1.)

V. *To Me*: to Sri Krishna. *Wholly clinging to Me:* intensely devoted to Me. *Yoga*: Both kinds of means of knowledge. *Dependent upon Me*; perceiving that only the Lord makes me do everything and He alone is my refuge and I stand in Him alone. *Listen to that*: listen to such words of Mine as enable you free from all doubts to know Me and to the full extent. Listen to such words and have faith in them. (1)

A. To show that the listener's part depends only upon the author of exposition; *i.e.*, listening is a step subsequent or secondary to exposition, *i.e.*, only when he who can, is pleased to expound, the listener becomes such; the Lord says:

This Gnana with Vignana I shall describe to thee leaving nothing to remain; having known which there remains nothing else here to be again known. (2)

V. *Gnana, Vignana.* These terms are used in the sense of that which is the object of Gnana or knowledge, that which is the object of Vignana or superior knowledge. *This*: which relates to Me. The first half means: I shall give you an outline as well as a detailed knowledge of My glory. *Leaving....remain*: Omitting nothing which Arjuna ought to know. The latter half extols the knowledge which is to be imparted. (2)

A. It has been said that there is nothing else to be known. But the pursuit of the knowledge that has been promised cannot enlist supreme attention, if it were easy to gain. So the Lord says how difficult it is to acquire:

Among thousands of men, there is (but) some one who strives for knowledge; even among those that strive for it [there is but one who becomes accomplished of knowledge]; even among those who are accomplished of knowledge, there is but one who knows Me as I am. (3)

V. *But one* : only one who has a store of merit and who is blessed. After *Yatatámapi* a clause is supplied of which the translation is given within brackets. Learning and knowledge, however necessary and useful they be, are different from the first-hand perception of truth. Such wisdom is gained by very, very few and the rarity as well as the distinction are clearly seen from supplying the clause. (3)

A. With this introduction the promised *Gnana*, that which is to be known, is now pointed out to begin with, in the following four verses.

Earth, Water, Fire, Air, Ether, the Mind, Thought, and Ahankara, these indeed are the eight forms into which this, My Prakriti, is divided.

V. *Earth*, &c., the first five are the five Bhutas. The Mind and Thought are two other principles ; so also Ahankara. This last should be taken to imply and include Mahattattva. Taking the actually enumerated forms they are eight. Taking also the implied Mahat it becomes nine. The Lord says that Prakriti directed by Himself (the Lord) assumes the eight forms in the effected state. (4)

A. " Not only the unintelligent Prakriti with its products is under My control, but also the intelligent Prakriti, the mother of the whole world beginning with Brahma the four-faced," says the Lord :

This is the inferior [Prakriti]. But as other than this, know My Prakriti who is the higher and, O Mighty-armed, remains the life [of all], by whom this world is sustained. (5)

V. The purport of this verse is also to show what the lower and higher things are over which the Lord is the Supreme Ruler.

This : that which has been just spoken of in the preceeding verse, *viz.*, the unintelligent Prakriti. *This* includes the souls also. Thus the unintelligent Prakriti and the souls form the inferior or lower order of things. *But as other than this* : other than the unintelligent Prakriti, etc. The other is

the life of all the souls and is present in the bodies of all the souls, supporting the vital principle in them. Jiva-bhuta in the original means that which is the life of everything and as such remains for ever. *My Prakriti* i.e., the Prakriti that is under My control. This also includes the finally released souls. So the injunction is: Know Sri, and the released to be far exalted. *By whom, &c.* Since the released are the images of the Lord, the last clause is added. (5)

A. While there are the body, the organs of sense &c., what is the significance of saying that these two Prakritis alone are under the control of the Lord and how does this constitute the entire glory of the Lord? In answer it is pointed out that the body and all other effected things are completely included under the two Prakritis.

Understand that all beings are of these sources. I am equally the origination and dissolution, the *source and the end*, of the whole world. (6)

V. *All beings*: all the intelligent beings called the souls together with the body. The organs and their objects, which are all effected things, *are of these sources* i.e., have their origin in the non-intelligent and intelligent Prakritis just spoken of. The origination should be understood in the comprehensive or in the narrow sense as the case may require. That is to say, the origination of a soul or intelligent being is to bring it into embodied life.

In the two previous verses the two Prakritis are separately spoken of as inferior and superior (lower and higher). By the term *My* it is intimated that they both are under the control of the Lord. By the last clause in verse 5 and the first in this verse the support and the cause of the world are shown. Here it might appear that only the two Prakritis are dependent upon the Lord while the origination, sustenance and destruction of the world are only under the control of the Prakritis, not that of the Lord. To remove such a mistake the latter half of this verse proceeds. *I am, &c.*: I am called origination and dissolution, since I am the cause of origination and dissolution and of their knowledge, since I alone

enjoy the two states. The enjoyment of these states may be understood to be similar to that of a father at the birth o a son or on the fall of an enemy when the facts become known, especially when he knows them to be the means of his happiness. Similar illustrations may be given. But in the case of the Lord the knowledge of any such fact cannot be said to be a source of blessedness, for He is always perfect in bliss. However such statements are only explicable in the light of His incomprehensible powers. The purport of the whole verse is that through Prakritis the Lord is the sole Author of everything in the world. (6)

A. When the lower and higher Prakritis are said to be dependent upon the Lord. He cannot of course be either of them, and on the other hand, He is necessarily superior to them and can be called the Father of the world. But it being just possible to suppose a still higher Father of the world, it may be asked how the statement in the latter half of verse 6 is proved. In answer the following observation is made.

Than Me there is nothing else higher, O Dhananjayà; and on Me all this stands even as series of beads do on a string (thread). (7)

V. *Than...higher.* Nothing else than Me is the supreme Being. Otherwise the previous statement would become inconsistent. Again the thought in the first clause may be thus analysed. When a higher thing is denied, it is suggested that I am the Supreme; for I am the higher, over and above everything else that is comparatively held higher than every other thing. That is to say, when one out of a group is distinguished from all the rest, it can be spoken of as higher than any and all the rest. But that which is altogether different from any one of the group and the whole of it, and is at the same time made the subject of comparison—that can be still spoken of in the comparative degree. In such a case the comparative degree has the force of the superlative drawing attention to the vast gulf of difference between the compared. Further the use of the

term 'higher' as indicated in the introduction is meant to clear another doubt.

The lower Prakriti has been shown to consist of several things; so also the higher Prakriti; likewise, the still higher thing, *viz.* the Supreme Being might also be supposed to be not *one*, but many might be supposed to exist. To clear this doubt engendered by analogy the distinction has been brought out by the comparative degree which always excludes a third alternative, the universe of thought in this case being always strictly and logically divided into two sections.

In the previous verse the Lord has been shewn to be the origination and dissolution of the world. Here the latter half of the verse shews that the world depends for its sustenance upon Him alone.

A. Now Sri Krishna goes on to explain Vignana promised in verse 1. Vignana is the deep and detailed understanding of the Lord's glory transcending all worldly things (known to the world).

In water I am the essence, O Kunti's son; in the sun and moon I am the lustre; in all the Vedas I am the sacred syllable; in Ether I am the sound and in men I am manliness. .(8)

V. *Rasa* or essence of a thing is that peculiar principle, part or element, which taken away, the thing cannot be what it is. Here, the Lord speaks of Himself as identical with the essence of water; for it is He that confers on water that essence and makes it what it is, and it is He who absolutely enjoys that essence of water. Whatever is spoken of as the essence of a thing, is not what can be acquired or lost in any condition or at any stage. As the Author of such essence of things, the Lord is in everything and He says He is Lustre or radiance, is the essential and the excellent part of the sun and moon. The Lord is the chief source and cause of that lustre. Hence the Lord is the lustre in the sun and moon. The sacred syllable is the excellent part of all the Vedas. The essence of all the Vedas is the Pranava; for

Pranava fully describes the Lord which the Vedas are intended to do. That Pranava or the sacred syllable is of such character and power, depends upon the supreme will of the Lord. Therefore, owing to this intimate relation between the ultimate cause and every effect they are spoken of as identical. The sound which is considered an essential property of ether is one which is not acquired and it is the excellent part of the thing. This property is absolutely under the control and enjoyment of the Lord. Hence the Lord is the sound in ether. In men there is a peculiarity which distinguishes them from womankind. Let it be denoted by the term *manliness*. It appears in various forms as courage, forwardness, &c. The inherence of such a peculiarity and its perception are entirely due to the Lord's will and appointment. Hence He is manliness in men. (8).

And in Earth I am the pure fragrance; and in Fire I am the heat; in all beings I am the life; and in the austere I am the austerity. (9)

V. The pure or sweet smell peculiar to the element of Earth is certainly not acquired by it. That is its very nature; and that is one essential property of all properties of Earth, The Lord is the cause of its inherence in Earth, and He enjoys it absolutely. Hence He says, *In Earth I am, &c.*

The heat or the power to burn observed in Fire is its peculiarity and essence, of which the Lord is the sole cause and Master. Hence it is He who is the heat in Fire. The life or the principle of living in all beings is absolutely under the control of the Lord and so He is the life. In the austere, *i.e.*, in those that practise austerities, fasting, &c., the possibility of their practising them is absolutely under His control and depends upon His grace. Hence He is their austerity. (9)

Partha, know Me, the Eternal, as the seed of all beings; I am the Buddhi of all those that are endowed with Buddhi, I am the brilliance of all the brilliant. (10)

V. *Know Me as the seed*: know Me to be like the seed; for I am the cause of the manifestation of the world as the seed is.. But I am not the material cause which undergoes modification and manifests itself into a grosser thing. Indeed I am the controller of such a cause and its effect. *Buddhi* is here wisdom. The wisdom in the wise, I am. Of all the attributes of the wise, wisdom is the essential and excellent part. That it is such an attribute and it is an attribute of the wise depends upon My will. I direct them to be what they are. Hence I am the wisdom in the wise. Similarly *I am the brilliance of the brilliant.* This clause may also be rendered thus: I am the power of the powerful.

All beings, water, the sun and moon, &c., which have been spoken of as the ultimate things are indeed under the control of the Lord as much as the essence and other properties as stated above. Still the special statements like the above are meant to draw out the incalculable difference between the absolute Lord and any other agent. For instance, the weaver or the potter or any other workman of the world is seen able to deal with the materials with which nature supplies him. But he has no power to control their properties, smell, taste, &c.; much less the kind or very character of the properties. He cannot make a certain smell what it is. Even in the so called artificial products of which he seems to be the author he only manipulates the things in the grosser conditions; when the conditions are brought about he can no longer prevent the result, nor could he in any way change the character of the resultant states or properties, *viz.*, smell, taste, &c. When he has produced the cloth or the vessel out of the materials available for his work, the several properties of his production result by the way, but they are not separately laboured for and produced by the workman. This is not however the case with the glorious Lord. He is not only the cause of water, air and other things, but also of their properties, taste, &c., and of these properties being what they are; and He is severally producing the substance, its qualities, &c., by His Supreme will. It is not to be supposed that the Lord also creates the

thing alone, and the properties are merely the resultant phenomena over which He has no special influence. To remove this mistake the above statements have been made showing that the Lord enjoys His authorship over Rasa and other essential properties of things far more than the things themselves.

Further Rasa and other essential properties are here described so that meditation may be practised taking them as Pratima or image. Hence the Lord says, "I am Rasa, &c." To speak of Pratima as identical with the Lord whose presence in Pratima is contemplated is a well-known principle in such passages as "Meditate upon Nama as Brahman." So it appears that the contemplation of Brahman as present in Rasa, &c., is more efficacious than contemplating Brahman present in water, &c. It is accordingly stated that those who are in pursuit of wisdom contemplate that the Lord is present in all those souls who are the presiding deities over Rasa, &c., and those presiding over water, &c., are their attendants. Hence also are the special statements.

Again the Smriti says "To perceive the supremacy of Vishnu everywhere is said to be knowledge; and to have a clear and comprehensive perception of the details of it constitutes wisdom or higher knowledge; so the sages say."

By the term Gnana in the first verse is thus meant to be a general perception of the Lord's supremacy over everything and everywhere. All those things that are comprehended in verse 5 &c., *viz.*, the non-intelligent Prakriti, Brahma and other souls are of a lower order. Still lower are the Asuras or evil-spirits. Sri or Lakshmi and the released souls are called the higher, of these Sri being *the* higher, in the full significance of the term; for Sri is eternally blessed and unassailed by misery. The released souls are only like unto the higher, since they were once assailed by misery. All these are absolutely under the control of Hari. Hence; He is far higher than all these. Thus the comparative has the force of *the Superlative*, one superior to Him not existing. Between Sri and the released on the one hand and Hari on the other, there being none else to be spoken of as higher,

He alone should be called *the higher*. That is to say, taking the above division, Hari on one side and all the rest on another, it becomes clear that He alone is both the higher and the highest, but none else.

Thus in verses 4 to 7 by laying out the distinction of the lower and higher Prakritis, the Supremacy of Hari has been pointed out, which constitutes the knowledge and wisdom promised in verse 1. The same wisdom or higher knowledge has been further stated as consisting in the perception of the absolute control which the Lord has over everything (verses 8 to 12). Here *Rasa* and other terms are the names of Brahman, for the reason that He enjoys the *Rasa* or the excellent part and is the Author of it. Accordingly the locative case *in water, &c.*, has the localising force. So then, "As I am present in water and take to Myself the essence of it as well as ordain it, I am called Rasa." "Being present in the sun and moon, I am shining by Myself, hence I am called Prabha." Being present in all the Vedas I cause the devout to pray to Me, and praise Me, hence I am Pranava. Being present in ether I ordain the going forth of sound, hence I am called Sabda (sound)." I am fragrance and purity; as such I remain in the Earth and ordain the smell in it, both good and bad; hence I am called Gandha or smell."

"Being present in Agni I ordain the Tejas or the power of burning in it; hence I am called Tejas;" "I stand in beings and give them life or *Jivana*, hence I am called *Jivana*." "Present in those that perform *Tapas*, He does Tapas, *i.e.*, He ordains their *Tapas*; hence He is called *Tapas*." Since He ordains Bija or the seed, He is called Bija. *Of all those . . . . . with Buddhi*: the genitive is used for the locative. "Present in those that have Buddhi, I understand and direct their understanding or Buddhis, so I am called Buddhi." "Present in the powerful I direct their power or Tejas, so I am Tejas." Thus the purport of the passage is: The Lord is present in all the different things, water, &c., and confers on them their essential and distin-

guishing properties, Rasa, Gandha, Prabha, &c., and He is therefore denoted by every such name. (10.)

And I am the strength of the strong,—the strength which is destitute of Kâma and Râga; in beings I am the Kâma which is not opposed to Dharma, O the foremost of the Bharata race. (11.)

V. *Of the strong*: In the strong I am present and I am the strength free from Kâma and Râga. Since My strength does not depend upon nourishment from objects enjoyed, but it is eternal and absolutely perfect, I am the strength—unmixed of Kâma or desires. Since it is not used for improper objects, it is the strength free from Raga or passion; for indeed the passionate make use of their strength in improper places. The desire or Kâma in beings which is not opposed to Dharma or righteousness—that Kâma I am.

In the phrases, pure fragrance, the strength destitute of Kâma and Râga, &c., *pure* and other epithets signify that the Lord is to be contemplated as present in the best things alone, but not in the disagreeable or objectionable properties. (11.)

A. The Lord is the ordainer not only of Rasa and other properties, but of all things, water, &c.,—which the Lord summarises as follows:

And whatever are the products of Satva and whatever, the products of Rajas and of Tamas, know them all to be from Me; know that they are in Me; but not I in them. (12.)

V. *Bhavâh*: are the nameable things which are, as the case may be, the modifications of Satva, Rajas or Tamas. Arjuna is required to know them all as having been originated by the Lord alone and that they are resting wholly on His support, and in fact they live by Him. On the other hand it is pointed out that, He does not stand supported by other things, *i.e.*, He is the absolute Being. The repetition

of *whatever* indicates that though everything is a complex product of the three qualities together, still the things are spoken of severally as Şâtvic, &c., on account of the preponderance of the particular quality in each class. (12.)

A. An objection might arise thus: In the previous verse which concludes the description of Vignana, it has been stated that of all the things produced out of the three qualities the Lord alone is the cause and the support. This implies that He is far beyond the qualities; but this seems absurd. If that be the implication, the Lord should be unknowable as being out of the range of *qualities*. Or He should be knowable as possessed of qualities. Both these cannot be at once predicated of Him, since it would be mere contradiction. To set aside this objection Sri Krishṇa says:

All this world deluded by these things consisting of qualities, three (in number) does not well perceive Me to be different from these (and to be) undecaying. (13.)

V. Three (in number): Apparently the construction in the original requires the adjective *three* to be taken along with *things*; but by propriety it is to be construed with *Guna*. *By these things . . . . . qualities*: by the things which consist of the three qualities, Satva, Rajas and Tamas, out of which they are produced. The termination *Maya* in *Gunamaya* has the Tâdâtmya (=self-same) force; that is, the things are identical with Gunas or qualities. Further the phrase implies and means the qualities and their products for the material cause and its effect are not different but identical.

Or the adjective *three* may be directly construed with *things* as implying the three groups of the products already spoken of as Sâtvika, Râjasa and Tâmasa.

By these things: *these*, viz., those that are proved by the several means of evidence. *All this world*: *this*, viz., which is other than the wise and enlightened. *To be different from these*; *these*: viz., the qualities and their modifications. Hence the Lord is *undecaying* even in person. This fact

the world does not perceive. But the contrary is understood.

Here the qualification '*by these*' is to impress the fact that all things are the effect of Gunas; for the term *these* refers to all that are the objects of accurate perception. How could it be said that the products of the qualities become the cause of the delusion that the glorious Lord is possessed of Gunas, or qualified? If there were any causal relation between them, it would be right to say *deluded by, &c.* But this is no serious doubt. Having seen in the world that all the beings possess bodies made up of the three Gunas, one might suppose that the body, &c., of Eswara are also of such stuff, they being only the body, &c. Hence it is possible and right to say *deluded by, &c.* The wise understand things as they are, and to xclude them the adjective *this* has been used in the phrase *in all this.* The ignorant people for want of means cannot understand the Lord to be beyond the reach of three Gunas. On the other hand by some false analogy and reasoning beased upon it the world might derive a contrary notion. (13.)

A. On the analogy of the body and organs of Brahma and other souls and from the general notion of a body it is natural to suppose that the Lord also has a body produced out of *Matter.* Then how does such a supposition become a delusion. There is nothing to contradict the supposition or hypothesis based upon the analogy; further the perception of the wise cannot be said to contradict it. For, as against the experience of very, very many ordinary thinkers, the single instance and the inconsiderable experience of the wise man must of itself give way and be pronounced inaccurate, nor could it be said that the experience at some other distant time of the numerous common thinkers might prove their earlier experience false; for the contradiction which has not arisen from eternity in the past is not likely to arise in the eternity to come. In replying to this objection the Lord points out that *Durga*, the deity presiding over the three Gunâs is the cause of the correct

and incorrect notions of the beings, whereas the aforesaid reasoning is but a nominal circumstance.

Indeed, this divine (*i.e.*,) My Maya is of the qualities is hard to get over; (but) those who resort to Me alone get over this Maya. (14.)

V. *Divine*: Daivi related to Deva. Deva is one who is possessed of the powers of creating, &c., and of all the blissful qualities. That Deva or Deity is definitely made known by the term *My*. *My*: most beloved of Me. *This*, proved by means of evidence. *Of qualities*: presiding over qualities, *Maya* is Durga, who brings about the illusion. *Is hard to get over*: for, by mere lapse of time the illusion cannot be expected to find correction.

When it might be sufficient to say My Maya, the epithet Daivi (divine) answers the question why Mâya should be hard to get over though She be Mine. It shows that she is possessed of supreme powers as being most beloved of Me—Me who am possessed of unlimited powers to create, sustain, and destroy the world, &c. *Of qualities*: this attribute indicates that as the presiding Deity over the qualities She makes the quality Tamas the means of producing illusion.

In addition to false reasoning and analogy Maya strengthened by the Lord now appears to be the cause of delusion. Then it follows that it can never be corrected and no one is likely to attain wisdom. In reply to this objection the latter half proceeds. *Me alone*: the emphatic particle *alone* is meant to indicate how the Lord is to be resorted to. The course is this: one should give up devotion to all other things and perform even the worship of preceptors, &c., as the votaries of the Lord and thus absolutely resign oneself to Him as the sole refuge. Such a one surely gets over the delusion caused by Maya. (14.)

A. "If the means of getting over Maya is to resort to Thee, then how is it that all have not as yet sought Thee and got over it (delusion)?" In reply, Sri Krishna says:

The worst of men, unrighteous and undiscerning,

deluded by Maya and having attained to the nature of Asuras do not resort to Me. (15.)

V. *Unrighteous*, by habit and character. *Undiscerning*: wanting in the sense of discrimination, *i.e.*, incapable of seeing what is real and permanent as distinguished, from the unreal and perishable, &c. Hence they are the worst of men. *By Maya*: by the Will of the Lord as well as by their own nature. *Deluded*: deprived of the accurate perception of what is presented or *adhisthana*, *i.e.*, clouded by misapprehension; hence they are mentally of the Asura nature. Consequently they do not resort to Me. Asuras are so called, because they find delight in their organs of sense, *i.e.*, in the gratification of the senses. (15.)

A. 'The righteous that worship Me and resort to Me are not of the same order,' says Sri Krishna.

Of four classes are the righteous people that worship Me, O Arjuna; the afflicted, the seeker after knowledge, the seeker after wealth and the wise man, O the foremost of the Bharata race. (16.)

V. *The afflicted*: he who suffers from any is adverse circumstance. *The wise man*: who has known the real nature of Atman. The vocative is twice used to sustain greater attention. (16.)

Of these, the wise man is ever united unto Me and devoted to one only and he is the foremost; for I am the most beloved of the wise man and he is beloved of Me. (17.)

V. *United unto Me*, by contemplation. *To one only*: to Me alone as *the* Supreme. The reason is given in the latter half. (17.)

A. The praise of the wise seems to imply censure of others, which supposition is removed as follows.

Great are all these without exception; but the wise man is indeed Myself (Atman only); this is My

conclusion; for having devoted his mind (to Me) towards the supreme goal he is indeed come to Me.(18)

V. *Is indeed Myself*: is spoken of as indentical with the Lord; being most beloved of Him; or being blessed with wisdom that everything depends for its existence upon the Lord. *Atman only*: the term *Atman* is also derived from the root *A'p* to obtain and means he who obtains, *i.e.*, he who attains to Me. The particle *Hi* should be introduced after the word *Eva* in the first half. (18)

A. "The wise of this description are rarely met with," says the following.

He who at the close of many births resorts to Me with the knowledge that Vasudeva is all,—he, such a Mahatma is very rare to find. (19.)

V. *Vasudeva is all*: Vasudeva is the cause of existence, &c., of everything. Sarva (all) may also mean perfect; then the sentence means, 'Vasudeva is the absolutely perfect Being.' Having attained such knowledge the wise man obtains Moksha; and it is beyond doubt that only those that know the Lord are eligible for the Moksha; for the glorious Lord alone being perfect is able to bestow wisdom, &c., on the devout. Such a wise man that has sought My protection is really a Mahatma (one of vast understanding or a great soul.) Really men of such wisdom, are rarely found. By this last statement the doubt is precluded that all might thus know Vasudeva and gain Moksha; for though Moksha results from such knowledge we do not find that *all* know Vasudeva. Hence it appears Moksha does not come to all. (19.)

A. Many possessing a knowledge of the glorious Lord are seen in the world; how then is it right to say that they are rare? In answer Sri Krishna says:

By their many and different desires, deprived, of understanding practising the various vows and being governed by their own nature, they go to the other gods. (20.)

V. *The various vows*: the vows described in the several works dedicated to different deities. They only seem wise men. Those that have lost the knowledge of the supremacy of the Lord worship the other gods and resort to them. It is not easy to find men of pure devotion to the Lord. (20.)

A. It is asked whether he who worships the other gods becomes in course the votary of the Lord. Such a worshipper may be one that is ever a mere Traividya, *i.e.*, one attached to the limited and apparent fruits promised by the Vedas. Or he may be a pure and unqualified worshipper of the Lord, but may happen to be worshipping the other gods owing to the absence of persons to guide him in the due path. The next verse deals with the first alternative.

Whoever being devoted wishes with perfect faith to worship a particular form, of such a one I maintain the same faith unshaken. (21.)

V. *Whoever*: any one who is not the real devotee, or not fit to fall into Tamas and who is destitute of the true understanding of the Lord's supreme nature and of the misapprehension with regard to it. If by force of other circumstances he wishes devoutly and faithfully to worship any such form as Brahma, Rudra, &c., in every such worshipper I promote and maintain the same faith without allowing it to be shaken.

The other gods are spoken of as the Tanu or body of the Lord; for the Lord present in them bestows upon the worshipper the fruits of his requisition (prayer). (21.)

Endowed with such faith he follows the worship of That; and thence he obtains those desires which are ordained only by Me. (22.)

V. *Thence*: from the worship of that deity which he has chosen. *Only by Me*: by Me present in that deity. *Those desires*: the several objects of his desire. For none else than Myself can yield the desired fruits.

Verses 21 and 22 also answer the second alternative. The interpretation now would run thus;

Every one naturally devoted to the Lord and possessing the knowledge of Him may worship some other form under the force of some cause or circumstances. I strengthen his faith in the particular form or deity; with that faith he in time comes to know the proper path and begins to worship the Lord (Me) alone and attains Moksha and all other desirable fruits which I alone can bestow on him. (22.)

A. If the worshipper of the other gods should also obtain their reward from Thee alone, whence is the necessity for him to abandon their worship and follow Thine? In reply the following proceeds.

But perishable is the fruit accruing to them who are of limited understanding; (for) to the gods they go, who worship the gods; My votaries go to Me also. (23.)

V. Finite is the fruit accruing to those who, in spite of the knowledge that the Lord is far superior to Ramâ, Brahma &c., worship the other deities. Why? Because they are of poor understanding and pray for poor things. How does the fruit accruing to them become finite? When in spite of the knowledge they worship the other gods, they attain to them but not to Me; so they are led to finite results. Whereas My devotees attain to the other gods and ultimately reach Me also. So infinite are the results of worshipping Me. Therefore My worship should first proceed as the supreme duty. The other gods should be next worshipped as My followers. (23.)

A. 'What is that peculiarity or difference between Thyself and the other gods by which the fruits accruing to those who come to Thee become infinite, whereas those relating to the other gods are limited?' The following answers the question.

Me, the unmanifest, the senseless regard as one that has become manifest, not perceiving My entirely different nature, unchanged and unsurpassed. (24.)

V. *The senseless*: those who have not attained wisdom. *Entirely different*, from all other things. *Nature*: the real

state tested by the several means of evidence. *The unmanifest* : destitute of the effected material body. *One .....manifest* : one that is united to an effected material body, that is, the soul. Thus one point of difference between Myself and the other gods is not being subject to a body produced out of matter.

Just as there are the worshippers of the gods, My worshippers, the followers of the three Vedas and the votaries of the Lord, so also there are some that hate Me. This idea is also expressed by this verse. Those that are destitute of understanding being incapable of realising My entirely different and excellent nature, think Me to be the manifest Jiva or soul who can be fully understood, whereas I am the unmanifest, not possible to be fully comprehended. That is, they regard Me the finite soul or identical with him.

A third sense the same verse bears.

If as already stated Thou art the Glorious One present everywhere and ruling everything from within and from without, how is it that some think Thee to be identical with the soul. Now the interpretation would stand thus:

Those who think Me, the unmanifest Lord, to be one with the manifest and finite soul, those are the people who being of poor understanding are incapable of perceiving My supreme nature; they are fit to fall into the hell of darkness. (24.)

A. It may be asked whether the Lord is distressed by the blasphemy of these haters of perverted knowledge. In the following answer it is pointed out that the Nescience lying at the root of the aforesaid perversion does not grow by itself. It is also under the control of the Lord. Hence there could be no distress to the Lord.

Concealed by my supreme power and Maya I am not apparent to all; this bewildered world does not perceive Me to be the unborn and unchanged. (25.)

V. Yoga: means, *viz.*, power; Mâyâ is Durga. I do not allow Myself to be plainly known by others. [I am not revealed to the reason of all]. The world is kept enveloped in

ignorance by Myself. So it cannot see My real nature that has neither a beginning nor any modification. (25.)

A. Just as there may be ignorance or non-perception between two persons separated by a screen or some other partition, so also there might be non-perception to Thee as well of beings on account of Mâyâ intervening. In removing such a doubt Sri Krishna says that Mâyâ though screen-like does not interrupt His omniscient pervasion.

I know, O Arjuna, the beings that are past and present as well as those of the future; but nobody knows Me. (26.)

V. Since I am not subject to the bondage of Maya, *i.e.*, since My vision is not interrupted by it, I know all the past, present and future beings; but nobody knows Me accurately, as I am; for the world is tied down by Maya. Even Brahma and others having vast powers of understanding do not fully comprehend Me; but possess just a glimpse of My glory. (26.)

A. In the preceding passages 14 and 25 it has been stated that Maya and the Lord are the chief cause of the misapprehension which makes the Lord one with the soul. Now another secondary cause is shown to exist.

By means of the delusion with regard to the pairs of opposites rising out of love and hate, O Bharata, all beings attain perverse knowledge from the time of creation, O slayer of foes. (27.)

V. As love and hate become intense, attachment or aversion to things also becomes stronger; and this necessarily leads to perverse notions. The pairs of opposites are: pleasure and pain; gain and loss, &c. As pain, loss, &c., are to be eschewed, so also the pleasure, &c., arising from the enjoyments of the objects of sense are fit to be eschewed. The misapprehension with regard to these things consists in thinking them worthy of being sought and accomplished. *Sargé*; lit. during the time of creation. Here it means from the time of creation. *Perverse knowledge*: such as taking the Lord and the soul to be one.

It has been stated above that such perverse knowledge is under the control of the Lord; but that does not seem reasonable; for elsewhere attraction and repulsion or some other similar passions are stated to be the cause of the wrong notions. In reply that is shown to be a secondary or accessory cause. That does not exist before creation. However it does from the very beginning of the world, which fact is referred to in this verse. Now the pairs of opposites are omniscience and little understanding, independence and dependence, omnipotence and limited power, &c. With regard to these, perverse notions arise from love and hate, and they are becoming stronger from the moment of creation. The two vocatives intensify the attention of the hearer. (27.)

A. If all beings are said to be thus deluded, then the path of heaven is lost, it might appear. 'No,' the Lord says, 'for there are some who are free from such delusion.

Those men of righteous deeds whose sin is reduced to nothing, become freed from the delusion of the pairs of opposites and, being steadfast in vows, worship Me. (28.)

V. *Become freed...opposites;* free from perverse notions with regard to both sets given above. (28.)

A. If it be asked what is the benefit of worshipping the Lord, in reply the worship spoken of in the above is recapitulated and the perception of Brahman is shown to be its result.

Those who resort to Me and endeavour after release from old age and death,—they know that Brahman, all the Adhyatma and all Karmas. (29.)

V. *Release* includes the turning away from the desire of Svarga, &c. They; of such righteous nature. *Endeavour after......death;* this is meant to praise the tendency to seek release which is better than attachment to any other thing. As already stated it is meant to turn away the mind from other desires. But this should not be interpreted as an injunction to worship the Lord *for the sake of* Moksha; for the

intensely devout souls do not entertain a wish even for Moksha. The benefit of worshipping the Lord has been stated before as getting over the influence of Maya. What is stated here is that only the worship of the Lord leads men through knowledge to cross over Maya and there is no other means for the purpose. (29.)

A. By the expression 'that Brahman' in the above it might seem that Brahman is different from the Lord. To remove such an impression Sri Krishna says :

Those who know Me together with Adhibhuta and Adhidaiva, and with Adhiyagna and also at the time of departing,—those are the persons devoting their mind (to contemplation). (30.)

V The latter half may also be rendered thus; Those who remember Me even at the hour of departing are such as have devoted their minds to the Lord and depend and consequently they alone know that Brahman. (30.)

Thus ends the Seventh Adhyaya of the Upanishads of the Bhagavad Gitâ entitled the *Gnana-Vignana Yoga*."

EIGHTH ADHYAYA.

In this Adhyaya is mainly given the explanation of what has been referred to in the latter half of 29 and 30. Incidentally are dealt with the consequence of remembering the Lord at the departing hour, the means of securing such remembrance and the path leading to Brahman. Thus the sequence of this Adhyaya and the unity of the subject in itself are seen. The Lord's glory in that He is the object of such remembrance, the goal of attainment, forms the purport of this Adhyaya; so it has a place in the second group.

Brahman has been above spoken of in the third person as something distant and unknown and this induces the supposition that Brahman is different from the glorious Lord Krishna. Again the description given in the first half of verse 30 *supra* seems to distinguish the knowledge of the Lord from that of Brahman. From such statements as 'Vâsudeva is Brahman,' it appears that the Lord Himself is Brahman. These varying statements having caused a doubt, Arjuna puts these questions.

Arjuna said : What is that Brahman, what is the Adhyatma, what is Karma, O Purushottama ? And what is declared to be the Adhibhuta and what is spoken of as Adhidaiva ? (1.)

Who is Adhiyagna in this body and how, O Madhusudana ? And how at the hour of departing art Thou known by those that have controlled the mind ? (2.)

V. There are two different questions. What and how. 'What' expresses that the thing itself is yet to be known. 'How' requires the peculiarities constituting the thing. Adhiyagna is not an Avyayibhâva compound. It is derived thus : Adhigatah yagnam = Adhiyagna.

How at the hour of departing, &c. What is the benefit of emembering, of what description is the thing to be rememered, by what means or in what way it should be rememered, are the questions intended in the latter half of the econd verse. (12.)

A. In all there are eight questions and they are regularly inswered *one by one*.

The blessed Lord said: Brahman is the Supreme Akshara; Svabhava is called Adhyatma; what is called Karma is the grand work of creation which brings forth the souls and the material things. (3.)

V. The Brahman about which (Arjuna) thou hast enquired is the Supreme Akshara, *i.e.*, Brahman is the same thing as is denoted by the term 'Supreme Akshara' or 'Paramakshara.' [Akshara = imperishable]. Instead of saying. I am Brahman the reply that Brahman is Akshara implies that the term Akshara is a well-known name of Vishnu, so that the reply is equivalent to 'Vishnu is Brahman' or 'I am Myself Brahman,' since the term Akshara is so used in the Srutis. Further it is desired to convey to the ignorant the use of this term and the attribute of imperishableness conveyed by it. The addition of 'supreme,' is to distinguish Brahman the Akshara from the two Prakritis that have been also called Aksharas, lower and higher.

Adhyatma: Atmanam × Adhi, that which is attached to Atman or Jiva, *viz.*, the body, the organs of sense and the mind. The same is expressed by the term Svabhava. Sva = self or Jiva. Bhava = that which exists as a help to him, *viz.*, the body, the organs, &c. Thus taking the word Adhyatma in the nominative case, 'Adhyatma means the body, &c., which are bestowed upon the soul as aids to him.'

Adhyatma is also the name of a work treating of the soul. Referring to this work the term should be taken in the locative sense. Now Svabhava: Sva = the Jiva, + bhâva = one that is eternally of the same nature. Thus the whole

clause means : In the work called Adhyatma the Jiva who is of eternal and immutable essence is spoken of. In Sva+bhâva, Sva alone might do ; but it is ambiguous as it may denote what belongs to self or Jiva, *viz.*, the body, &c. The ambiguity is removed by the addition of Bhâva. For as conveyed by the Srutis such as Annamayam Somya manah (the modification of Anna is the mind, O the sacred one). The mind and other belongings of the Jiva are only the modification of Anna, but are not eternally immutable. *Bhâva* alone would not do ; for it would include the Lord who is also eternally immutable. Thus both Sva and Bhâva are full of import. The latter half answers the question 'what is Karma.' Here Bhuta and Bhâva are respectively used in the sense of Jivas and Jada or non-intelligent things. The producer of these is the grand activity of creation on the part of the Lord. This is the Karma here required to be known. *Visarga* : great or grand creation which is the work of the Lord. (3)

A. Next Adhibhuta, &c., are explained,

Adhibhuta is the decaying product ; and Adhidaivata is Purusha (the soul). In this body of the embodied ones it is I who am Adhiyagna, O the best of living beings. (4.)

V. *Bhuta* is the soul together with the body. That which is helpful to such a soul is denoted by the term Adhibhuta. This is the perishable product of non-intelligent matter. *Bhava* lit. that which is produced, the gross effects of matter. *Adhidaivata*. *Daivata* are the gods ; what relates to them is Adhidaivata, *i.e.*, that which is the ruler of all the gods or that which is the foremost among the gods. It is Purusha or Jiva. Purusha lit. that which abides in the body. He is the presiding divinity over all other souls. As the case may be, He is Sankarshana or Brahma.

Adhiyagna : *Vide* derivations *supra*. It may also be taken as a Bahuvrihi compound. Adhi + yagna = he by whom sacrifice is presided over, *i.e.*, to whom the sacrifice is offered. *In this body*, *i.e.*, in the corporeal body attached to souls, it is

only I, the ruler of sacrifice. The qualification by the adjective *this* is to exclude the Lord's person which is not different from the Lord's spiritual essence. So we cannot speak of the Lord's person as being ruled by Him as the body of other beings can be. The purport of the statement, 'I am the Adhiyagna in this body', is that the Lord is spoken of as such on account of His being the ruler from within the body of the sacrificer, of those that accept the sacrifice, and of those that confer fruits on the votaries. The question put by Arjuna is "Who is Adhiyagna in this body?' If the phrase '*in this body*' be omitted, the intended meaning cannot be seen; for, otherwise Adhiyagna may be taken to be Agni or any one else, who may be a different one from Hari, the Adhiyagna. If this, were intended by the question, there would follow the objection of asking what is known. So to indicate exactly which Adhiyagna is meant here, the adjunct *in the body* is added. The adjunct turns the attention from Agni and other well-known things connected with a sacrifice to the Supreme Ruler connected with all those that perform or accept the sacrifice and bestow fruits upon the votary. (4.)

[For further explanation of this verse see appendix]. Now comes the reply to the question, "Why art Thou to be remembered at the last moment of life?"

And he who remembering Me alone at the closing hour departs from the body,—he attains to the state of being in Me; of this there is no doubt. (5.)

V. *At the closing hour*: at the moment of death. Mayi + bhâva = the state of being in Me *i.e.*, to be in a state of unsurpassed experience of bliss. Hence to attain such a state, it is clear, the Lord should be remembered. (5.)

A. If it be asked how this might happen, a general proposition is stated as follows.

Remembering whatever *being* at the end he casts off body he goes to that, that alone, O Kunti's son, being prepared by the constant setting of the mind upon that (thing). (6.)

V. *Bhâva* in the first foot means a *thing* in the widest sense, *i.e.*, any state of embodied existence. The last foot describes how it is possible to remember a particular thing at the last moment of life. *Tadbhâva* is used in a technical sense, meaning the mind lost into a particular thing, *i.e.*, wholly given to it. *Bhavita*, (also used in a technical sense) prepared or habituated. The mind constantly made to think of a particular thing and gradually by force of habit remembers that alone without any effort. A person with such fixed habits expiring remembers that thing alone. It is the constant practice of the mind in contemplating the Lord, that leads to the direct vision of the Lord and, when Prarabdha Karma has decayed, tends to remembering the Lord when the soul finally departs from the body.

The simultaneousness conveyed by the present participle 'remembering' with expiring removes the doubt that it might not be possible to remember any thing owing to the extreme suffering at the last moment; for the wise who are always convinced of the futility of the body &c, and seek to cast them off, the separation from such things cannot cause pain. So, such memory is not improbable. Further, even in the case of an ignorant person the suffering does not really extend to the very last moment, but it is observed only in the preceding moments. (6)

A. The following states the use of the aforesaid description of the advantages of remembrance at the last moment.

Therefore, at all times remember Me and fight; having set thy mind and heart upon Me, thou shalt only come to Me; and there is no doubt. (7)

V. *Therefore*; since the constant and daily contemplation of Me is the way to remember Me at the last moment of life which memory brings the soul to Me. (7.)

A. The preparation of the mind spoken of above is more clearly stated as follows:

With the mind furnished with the course of constant practice and not straying to any other

thing, thinking upon the most exalted divine Person, —he goeth to Him. (8.)

V. *Abhyasa:* repetition. *Yoga:* the way or course. *Yukta:* furnished with. *Divine:* (Div.): that which is engaged in the blissful sport of creating the world, and so on. *Person:* Purusha. The Lord is called Purusha for He is abiding as the Ruler in the bodies of all beings (Puri: in the body; Sete: abides). Purusha also means the *perfect*. And the Lord is the Perfect Being. (8.)

A. Of what description is the Person to be remembered?

(The most exalted Person) who is omniscient, destitute of beginning, the Ruler, more minute than the minute, who supports and nourishes everything, whose form or nature cannot be fully comprehended, who is brilliant like the sun and beyond darkness (Tamas)—Him whosoever contemplates, (9)

And at the moment of departure, with the firm mind and devotion, having made Prana enter the middle of the brows, whoever contemplates Him reaches the most exalted divine Person. (10.)

V. *Beyond darkness* (*Tamas*): beyond Prakriti or Mrityu, *i.e.*, not subject to the influence of either. By comparing the Lord to the brilliant sun the Lord might seem to have birth, &c. To remove that wrong impression the next epithet 'beyond darkness' is added. For hereby the brilliant person of the Lord is shown to be one not effected out of Prakriti or matter. Hence there can be no birth, nor other limitations. The bringing of Prana between the eye-brows applies only to those who have acquired the control over the vital airs. This is not a common condition to all departing. Mukti is possible by perfect devotion and renunciation for such as have not controlled the vital airs. (9, 10.)

A. How He should be remembered is stated in the next three. This course is also specially applicable to those that have obtained control over the vital airs.

The goal which is absolutely indestructible, those versed in the Vedas declare, which the ascetics free from passions enter, desiring which they practise Bramacharya, that goal I shall briefly describe to thee. (11.)

Having closed all the gates and restrained the mind in *Hrid* and fixed his life-breath in the head, and having got to perfect concentration (12.)

He who uttering the name of Brahman, the Monosyllable *Aum*, thinking upon Brahman, departs from the body,—he attains to the highest goal. (13.)

V. *Brahmacharya:* the sending of the mind, &c., to Brahman, *i.e.*, the devotion of the mind and all the senses to the Lord. In verse 11 what is to be contemplated is described. In the following two the method of contemplation is given. *All the gates:* the different *Nadis* through which vital airs pass. *Hrid:* is Narayana; comes from the root Hri to take away or bear. He who bears the world is Narayana. He should utter the sacred syllable as well as think on the Supreme Person of Brahman at the time of departing from the body. When such remembrance of the Lord comes, the soul goes directly to Brahman. (13.)

A. To impress more distinctly the necessity for daily practice of contemplation it is pointed out thus:

He who with his mind not given to other things daily and constantly thinketh upon Me,—to him who daily practising the course becomes Yogin, *i.e.*, accomplished of the means, I am easily accessible, O Partha. (14.)

V......*Daily practising the means:* contemplation or memory laid down as the means of daily practice becomes such a strong habit that nothing interrupts its course. When that stage is reached, one is said to be accomplished of the means.

Easily accessible: I am pleased to present Myself to his memory, *i.e.* I am easily reached. (14.)

A. What is the highest goal mentioned above? "It is only coming to Me." With this answer the highest goal is described in the following. "The highest goal and the easy access to the Lord both mean only coming unto Me." With this idea, Sri Krishna praises going to Him.

The Mahatmas that have achieved the highest accomplishment, having (once) reached Me do not again obtain birth, the abode of misery, the impermanent state. (15.)

V. *Mahatmas:* lit. those of great mind, *i.e.*, perfect in wisdom. *Highest accomplishment:* Moksha. (15.)

A. If it be supposed that even those going to Brahma and others do not come back to birth and death, and there can be no special advantage in going to the Lord, Sri Krishna says:

The worlds beginning with the world of Brahma return again and again, O Arjuna; but having reached Me, he has no birth again. (16.)

The worlds from the world of Brahma are for returning, O Arjuna; but there is no birth, O Kunti's son, (for him) who has come to Me. (16.)

V. The particle A' (*from*) marks a limit. *The worlds from, &c.*: The worlds below that of Brahma. Those that have ascended to the worlds below that of Brahma may return to the world of birth and death. [See appendix for further discussion.] (16.)

A. In order to demonstrate the proposition that those going to the Lord do not return to birth, the Lord will be shown to be the Author of Creation, Destruction. &c. By way of introduction to this Sri Krishna says:

The people who know the day of Brahman to be a thousand ages in extent and the night (also) a thou-

sand ages in extent—they are the knowers of day and night. (17.)

V. *Thousand*: is to be taken in the sense of many, many. The extent or duration of the day or night is usually denoted by the term *Dvi parardha*. *Of Brahman*: of Para Brahman, the Supreme Being. The relative base *yat* may be taken as an indeclinable equivalent to *Ye*: *Who* (in the plural). Or the relative may be supplied in construing the original. Para Brahman being an entity and worker through boundless eternity, the division of day and night depends upon our attributing to Him the active and inactive states according to our limited range of understanding. (17.)

A. What happens then?

From the Unmanifest all the manifested proceed at the coming of day; at the coming of night they are withdrawn only into that called the Unmanifest. (18.)

V. *At the coming of day*: of the day of Para Brahman, *i.e.*, at the end of Maha Pralaya. *From the Unmanifest*: from the Supreme Being, the glorious Lord of all. *The manifested*: the modifications of Satva, Rajas and Tamas, the three principles of changeable matter, and other gross effects thereof. These are all produced by the efficient cause, the Supreme Being and into Himself they are withdrawn, at the coming of night, *i.e.*, at the commencement of Pralaya. (18.)

A. To make us perceive that the glories of the Lord are boundless, the stream of creation and dissolution is stated to be uninterrupted.

The same multitude of beings, (as we observe), is born again and again, and at the coming of night, under the power of the Lord, goes to dissolution, O Partha; and it is again originated at the coming of day. (19.)

A. When Brahman's day and night are spoken of, one

might mistake that the Lord also has a beginning and an end. This is refuted in the next two verses.

But the Supreme, the Unmanifest, is a thing entirely different from the manifested, and He is eternal—He who does not perish when all the beings do perish. (20.)

V. *A thing entirely different*: absolutely independent Being. (20.)

The Unmanifest is (therefore) called the Akshara (the Imperishable). They declare it the highest goal; (for), those who reach it return not. That is My Supreme essence (nature). (21)

A. It has been stated that Bhakti and Yoga are chief steps; but it might seem that Bhakti is on a par with the other steps. To show Bhakti to be far superior to all other steps Sri Krishna says:

The Supreme Person, O Partha, in whom all beings abide, by whom all this is pervaded, is to be reached only by devotion of exceptional intensity. (22.)

V. *All this*, world. *Devotion......intensity*: devotion unlike that which may be felt for any other thing, and in fact the devotion that does not pass to other things. Here the devotion should be taken as equivalent to supreme devotion. The very repitition implies it. (*Vide* Brahma Sutra). (22.)

A. It has been said that those going to Brahman do not return, whereas others do return. In reply to the enquiry about the route and the presiding deities which secure non-return, and about what brings back the souls to birth and death: Sri Krishna says:

That time wherein the Yogis going forth do not return and that wherein they, going forth, surely return,—that time I shall tell thee, O the foremost of the Bharatas. (23.)

V. The time is the route presided over by the deity ruling the time as well as the route not presided over by that deity. *That time......thee :* I shall describe to thee the deities ruling the time as well as those connected with the path. (23.)

Agni (fire), Jyotis (light), daytime, the bright fortnight, the six months, the northern path—on this (path) going forth the men who know Brahman attain to Brahman. (24.)

V. *Agni :* is the deity Agni. *Jyotis :* is the deity called Archis. *Daytime :* by this is meant the deity presiding over it, together with the deity Abhijit. *The bright fortnight :* its presiding deity together with that of full-moon day. *The Six months, etc. :* the presiding deity of the period together with those of Uttarayana and Vishu. Those wise men that regularly go by the path of which the stages are commanded by these deities attain to Brahman and do not return to birth. By proximity the period of six months in this verse is what is commonly known as Uttarayana. *The Northern path :* the particular conjunction of time when the sun is said to turn Northward. (24.)

Smoke, night time, and the dark fortnight; the six months, the Southern path; on this (road) (going forth) the *yogi* having reached the Jyotis of the Moon returneth. (25.)

V. *Smoke, etc.*, are as before indicative of the deities at the different stages of the Second route. The Yogi mentioned here is the Karma Yogi. By this term distinction is drawn between those that have seen Brahman and those that follow Karma, so that the preparations enabling either of them to go by the one or the other path are different as the case may be. It should be borne in mind that the possibility of travelling by these paths depends upon their remembrance of either at the last moment of departing, from the body (*Vide* Sutra). (25.)

A. The description of the path is concluded,

These indeed are the bright and dark paths of the world declared eternal; by the first he attains to the non-returning state; by the other he comes back again. (26.)

V. *Of the world:* of those that are following the course of knowledge or of righteous deeds. The paths as described respectively pertain to these two classes of workers. (26.)

A. The importance of the above information is pointed out in the following.

Partha, no yogi knowing these courses becomes bewildered; therefore, at all times be thou constant in Yoga, O' Arjuna. (27.)

V. *Yogi:* he who seeks after wisdom or performs righteous deeds as the means of getting into either of these paths. Or he who has attained to the direct realisation of Brahman and on whom the light of wisdom has shone. Such a Yogi does not become bewildered *i.e.*, does not fail to remember the Lord at the last moment. *Therefore:* Since Yoga leads one to the achievement of the highest purpose. *Be thou......Yoga:* Be thou always practising Nivritta Karma enjoined upon the Varna and Asrama which thou art in, increasing thy knowledge of the Lord and devotion to Him. (27.)

A. The chapter is concluded with a statement of the benefit of the knowledge inculcated here.

Having known (realised) this, the Yogi indeed passeth all that meritorious reward which is declared for the Vedas, sacrifices, austerities and charitable gifts and he also attains to the highest and foremost place (Heaven). (28.)

V. *This:* the nature and meaning of Adhyatma, etc., the omnipotence of the glorious Lord, the description of the path; or *this* may refer to the realisation of Brahman and the two paths.

Thus ends the Eighth Adhyaya of the Upanishads of the Bhagavad-Gitâ entitled the *Akshara Brahma Yoga.*

NINTH ADHYAYA.

At the close of the Seventh Adhyaya the glorious Lord has been briefly mentioned by the expressions, Sâdhibhuta etc., and in this chapter His glory is more fully explained. However it should not be supposed that this chapter should be placed immediately after the Seventh; for the further exposition of the topic is possible only after the terms Adhibhuta, &c., are clearly explained, which has been done in the Eighth.

A. The most wonderful glories of the Lord are about to be described. To enlist undivided attention, the topic itself is praised at the outset.

The blessed Lord said: This, verily the profoundest secret, Gnana with Vignana, I shall declare to thee, the uncarping; which, having known, thou shalt be freed from evil.

V. *The profoundest secret*: that which is to be very carefully kept from the unworthy. *Gnana*: what ought to be known, *Vignana*: what ought to be known more fully. *The uncarping*: one that is free from jealousy and other evil tendencies. This attribute is intended to define those that are worthy of sacred trust to be reposed in them. (1)

Kingly knowledge, kingly secret, hallowed and excellent, this by which the Ruler of the senses is known, which goes unfailingly to the supporter, which is very easy to achieve and is undecaying, (I shall tell thee). (2.)

V. *This*: that which will be presently expounded. *Kingly knowledge*: the most important kind of knowledge: of all. *Kingly secret*: the secret of secrets than which there is nothing else to be carefully guarded. *Hallowed*: capable of purifying other things; hence it is excellent. *P... sha*;

he who stands in every organ of sense and rules it. Prati = every; Aksha: organ of sense). That is the Lord who guides every organ of sense from within is Pratyaksha. *Avagama*: that by which anything is known. So Pratyakshâvagama = the means by which the Ruler of the senses is realised. *Dharmya*: pertaining to Dharma; the means of knowing Dharma; the Supporter, the Supreme Lord; (from the root Dhri: to support; Dharma is a derivative denoting agent). *Undecaying*: of undecaying consequence or fruit. Such is the instruction to be given in the sequel. (2.)

A. If the aforesaid means of directly realising Brahman, of acquiring true knowledge externally, be such and so easy it might seem that none need be suffering in *samsara*. To clear this doubt and to point out the evils attending those who neglect this course Sri Krishna says:

Those that are without faith in this knowledge relating to Dharma (the supporter, the Lord), O slayer of foes, do not come to Me and only remain fixed in the path of birth and death. (3)

V. *Without faith*: having no belief that the knowledge inculcated here surely leads to the achievement of the highest purpose of man. (3.)

A. By the term Pratyakshâvagama the direct realisation of Brahman is referred to. And by the term Dharmya the true knowledge of the Lord by means of the Sastras is conveyed. The latter is the step leading to the former. It is this knowledge that has been promised and extolled. The neglect of it has been condemned. This has been divided into Gnana and Vignana. Of these Gnana is expounded here below (4 to 15).

All this world is prevaded by Me of unmanifest person; all beings stand on Me; I do not stand on them. (4.)

V. *This world*: consisting of beings moving and unmoving. Pervading everything the Lord might be expected to fall within the perception of all; but He does not. Why?

He pervades in his unmanifest form. When we speak of pervasion, we might commit a mistake in thinking that the world is a support or receptacle for the Lord. To prevent it the Lord says, " All beings , &c." He is the support of all, whereas He does not rest on the support of anything else. (4.)

A. If all beings rest on the Lord, we should be conscious that we are supported by Him even as we are by the earth on which we stand. Further the contact of fire or water may diffuse a hot or cold touch to the earth and other things, so our contact with the Lord must transfer to each their other qualities. To remove such wrong notions the Lord says :

Moreover, the beings are not resting on Me; note My Lordly power; My Self the Creator of beings is the bearer of beings, but does not rest on the beings.(5.)

V. *Moreover....Me* : so as to perceive him by the sense of touch and to be affected by each other's contact or to exchange the qualites of each other, the beings do not rest on him. The touch which is characteristic of the material substance does not exist in the Lord as the Sruti says (*Vide* Sutra Bhashya Sutra 5). The Smriti also says : " Neither is He visible to the sight, nor is He touched (perceived) by the sense of touch."

When He is the support of all beings, how is it consistent to say that they do not rest on Him. In answer the second foot directs the inqurer to note the Supreme power of the Lord. " Yoga is a means, *i.e.*, a 'power." Accordingly the translation is given.

Previously an epithet has been used to Vishnu, *viz.*, of Unmanifest nature ; it might be supposed that the person of the Lord is a separable and different one as it is in our own case. To remove such a misconception the true definition of the support of all the beings, &c., is shown to be the characteristic only of the Lord's own essential self.

Bhuta bhâvâna : *Bhâvana* ; the creator ; *Bhûta* : beings. The word Atman in this verse is used to denote person or body. The body or self of the Lord is spoken of as the

Creator, Bearer and the Ruler within all beings; still, the Lord or Lord's person is not said to be in Bhûta *i.e.*, depending upon the Bhûta. Here, the use of Atma instead of Deha (body) is intended to remove the doubt that a body of non-intelligent matter might be predicated of the Lord and also to show that the Lord's person is not different from the Lord's essence and what may be spoken of as His person is the same intelligence as constitutes His essence. For the term Atma is capable at once of denoting intelligent nature and of conveying personality. (5.)

A. Even if the Lord be the support of all, it might be thought improbable that, being so intimately connected with everything, He does not exchange His properties for those of other beings. To clear up such a wrong notion, Sri Krishna illustrates how the Lord remains unaffected though present in everything.

As the great Vayu always abiding in the sky is present everywhere, so do all beings abide in Me; thus do thou understand. (6.)

As the great Vayu moving everywhere always abides in the sky, so do all beings abide in Me; thus do thou understand. (6.)

V. *Vayu*: the wind or air. Everything must exist in space; so Vayu abides in the sky. He moves through all space and things, but does not become affected by the properties of things with which he comes in contact. But hot or cold touch, or any smell observed to be connected with the air, is not its property, but is the property of the particles of other matter, water, earth, &c., borne by the wind. Similarly though all beings abide in Me, they do not acquire My properties nor do I become affected by theirs. (6.)

A. In verse 5 the promised Gnana has been explained by stating that the Lord is the support and root of everything, and in 5 and 6, the position was illustrated. In the following again the promised Gnana is taken up.

During dissolution, all beings, O Kaunteya, go into Prakriti who is Mine; at the beginning of Kalpa I again bring them out in various forms. (7.)

V. *All beings:* the multitudes of souls together with the non-intelligent things. *Who is Mine*: who is under My control and consists of the three qualities, Satva, Rajas, and Tamas. (7.)

Kalpa: the period during which the effected things of the world remain in the gross state.

A. In the context treating of creation (in the Vedas) Prakriti does not appear to be mentioned. From this circumstance it might be supposed that the Lord is working without means and materials. To prevent it, the previous statement is further explained thus:

Making use of My own Prakriti, I again and again bring out the whole of this multitude of beings which are under the power of Prakriti. (8.)

V. *My own*: Subject to My control. *Prakriti*: which is composed of the three principles of matter, Satva, &c., *Making use of*, &c., making Prakriti the material cause of My creation.

Which are under the power of Prakriti; all the beings are also controlled by Myself; for the very power of Prakriti overwhelming other natures is under My direction and control. The word *Avasa* has two meanings:—(1) not having self-control; (2) (A: Vishnu; vasa control) one that is under the control of Vishnu.

Because the Lord makes use of Prakriti in His creation, it should not be supposed that He is unable to work without Prakriti. On the other hand, it is His Supreme grace and sport to use it. Hence the epithet *Svam* (My own) is added to show that the virtue in Prakriti to become the means is in the gift and guidance of the Lord. (*Vide* Sutra.) (8.)

A. In creating the various things does the Lord become

bound by any Karma as the Jiva is by his actions? "No," Sri Krishna says:

And those acts do not bind Me down, O Dhananjaya,—Me who sit as if indifferent, unattached to those acts. (9.)

V. *Those acts*: the acts of creation, &c. They do not bind me. Why? *Who ....indifferent.* If the Lord is really the Creator and creation is not attributed to Him through Maya, how can it be said that He is indifferent? It cannot be. So instead of "who sit indifferent, &c." we have "who sit as if indifferent." That is, the Lord is really not indifferent, but is directly connected with the creation, &c., of the world. Still He is compared to the indifferent, *i.e.*, one unconnected with creation, &c., for He is not attached to those acts. The attachment must be in the form, "these acts are for My own interest; they shall bear their consequences to Me; they have cost Me labour and pain." Such attachment or interest and feeling of pain are absent in the case of the Lord. So, directly dealing with the world He is as if indifferent to it. (9.)

A. By the preceding statements 'making use of Prakriti' 'who sit as if indifferent', it is suggested that the Lord is of inactive nature; that the Pakriti alone is absolute creator; that merely on account of the presence of Prakriti the creative activity is attributed to the Supreme Being. To correct such a possible view the following proceeds.

By Me directly supervising, Prakriti is made to produce (produces) the moving and unmoving; because of this, O Kaunteya, the world variously comes round and round. (10.)

V. *Adhyakshena*: instrumental singular of Adhyaksha, which lit. means he who directly sees. The case conveys the agent. The full force is that the Lord is not only directly supervising, but He is also directly the worker. The Lord causes the Prakriti to produce and directly eyes the work of Prakriti. Hence the peculiar construction in the text.

Because of this : thus Prakriti being the cause or agent guided by the primary cause and guide, Myself.

The question sought to be answered in this verse has been anticipated and replied by such epithets and clauses as, " Mine ", " My own", " unattached to those acts". However, with a view to make plain the absolute nature of the Lord the preceding replies have been overlooked and this has been given afresh. (10.)

A. " If Thou art thus the author of creation, subsistence and dissolution of the world, why should some neglect Thee? Even neglecting they are free from punishment. How then to account for their position and to accept that Thou art the Maker of all?" In reply to this question Sri Krishna says:

The deluded souls neglect Me as having assumed human form, not knowing My true nature, Supreme eternal, great and perfect. (11.)

V. *As having assumed human form :* the ignorant that are of the Tâmasa class mistake Me to have come into a human body on account of My presenting a form which is like the human body. Now it is easy to see the question about the exchange of properties by contact has no place whatever, nde there is nothing contradictory in the previous statements, viz., " He is the bearer of beings," " He is not resting on the beings." Here there is no distinction between the self and the body; the term *âsrita* (depending upon or having assumed) is used in a secondary sense as in the instance of 'A's body is in A's control.' In the same way the Lord's person is spoken of as being under the Lord's control. The usage is intended to convey absence of interdependence; hence there is no contradiction to the identity conveyed by the expression *Myself* in verse 5.

Bhutamaheswara : Bhuta: always existing *i.e.*, eternal; Iswara: the ruling one *i. e.*, perfect in every kind of excellence. *Bhâva*: that which is; nature; the truth; true nature. (11.)

A. In denying that those who neglect the Lord and the

truth are free from any evil consequence Sri Krishna points out the result.

They are of empty hopes; of empty deeds; of empty knowledge; of perverse understanding; and they have come to be of the deceitful nature of Rakshasas and Asuras. (12.)

V. *Of empty hopes*: the haters of the Lord, even if they should seem to prosper here below, have no hopes to realise in the life hereafter. Their deeds are also empty; for they cannot hope to realise the pleasures of heavenly existence by means of their sacrificial and other duties. Their knowledge is also empty, because it cannot produce devotion in them and lead them to wisdom (*Vide* Sutra—). In fine there is no purpose which they could achieve in the future (heavenly) state. That Sisupala obtained the grace of the Lord by force of his hatred, and similar statements are intended only to glorify uninterrupted contemplation.

If ignorant, they might misapprehend. Why should there be burning hatred formed in them or whence is such intensity of ignorance on their part? In answer the root of it is pointed out in the latter half. *Deceitful*: depriving the power of clear understanding. The whole sentence should be construed with the predicate in verse 11. (12.)

A. Why should it not be supposed that the Lord is neglected owing to some defect? In reply Sri Krishna says that, if such had been the case, even divine natures might show neglect, but that this state of things does not exist.

But the Mahatmás, Partha, having divine nature know Me the cause of beings, and the undecaying, worship Me with the mind that is not given to other things. (13.)

V. *Divine nature*: the essential qualification of those that are eligible for heavenly blessings. *Undecaying*: imperishable in every sense. (13.)

A. The course of worship is indicated thus:

Always praising Me, exerting themselves (in glorifying Me), firm in vows, worshipping Me with devotion, ever practising Yoga, they meditate on Me. (14.)

V. *Ever......Yoga*: always setting their mind on Me, acquiring knowledge and performing righteous deeds. *Vows*: fast and other austerities. *Praising Me*: uttering the sacred names of the Lord and singing His glories. (14.)

And worshipping by Gnanayagna some others also meditate on Me of the omnipresent form as one, as different, in various ways. (15.)

V. *Some others also*: Some other Mahâtmâs also. *Worshipping by Gnanayagna*: studying, thinking, and contemplating the sacred things and imparting instruction to others; delighted with the knowledge of God's glories; such is the real worship. *Mukha* in the original should be taken as part put for the whole. *As different*: as different from all the world. *In various ways*: as brilliant, blue, as of golden hue, &c., (*Vide* Chapter IV).

As one, &c.: As of one form, *viz.*, Narayana. *As of different forms*: Vasudeva, Sankarshana, &c., (5 forms). *In various ways*: as of twelve, twenty-four, and numberless forms. (15.)

A. To impart the promised Vignana the object of it is introduced in the following four verses.

I, the Kratu; I, the Yagna; Swadha am I; I am the herb; I, the sacred text; I, also the butter; I am the fire; I, the offering. (16.)

V. Kratu and Yagna are varieties of sacrifice the former being more complex and of longer duration. *Swadha*: is an offering made to Pitris such as Tilodaka. These things are spoken of as identically one with the Lord in the same sense as Rasa, &c., in the Seventh Chapter. He is the cause and support of all these things; He ordains everything, He is declared by every name to indicate that fact. (16.)

Of this world I am the father, the mother, the nourisher and the venerable; the one to be known, the holy thing, the sacred syllable, and also the Rik, Sama and Yajus.

V. *Pitâmaha*: (lit. grandsire), means one that is worthy of veneration. [For the various etymological explanations which show how these terms declare the excellent attributes, of the Lord, the reader is referred to the original Bhashya].

(I am the goal, the Lord, master, witness, abode, refuge, well-wisher, origin, dissolution, foundation, treasure-house, seed; the unmodified. (18.)

V. *The goal*: because the Lord is sought by those seeking release. *Lord*: because He maintains. *Master*: because He owns everything: *Witness*: for He sees directly. *Refuge*: He protects the afflicted. *Well-wisher*: one that comes forward to help another without any consideration. *Treasure-house*: the three worlds are treasured up in Him during Pralaya All things are first withdrawn into Prakriti and that Prakriti into the Lord. *Seed*: because He manifests the world; but He himself is *unmodified* unlike the common seed. (18.)

I give heat (from the sun); (from within the clouds) I hold back and send forth rain; (abiding in the organs of sense and supporting life) I am Amrita or immortality; and also death (as destroying beings); I am Sat as well as Asat, O Arjuna. (19.)

V. *Sat*: the multitude of gross things. *Asat*: the subtle causes of all. Or, *Sat*: perfect in excellence; *Asat*: without a second who is perfect in excellence. The repetition of 'I' shows that all this has not been said merely in a figurative sense, but what is said is fully meant. (19.)

A. In commenting upon the passage 'I, the Kratu,' &c., it has been said that the Lord alone accepts all sacrifices, &c., but that seems objectionable; for, that being the fact, it must be admitted that the Lord also accepts the sacrifice of Traividyas and there would be no difference in the fruits

bestowed upon them and on the Bhâgavatas; for in either case the result depends upon the acceptance of the sacrifice, &c., by the Lord; and His acceptance must be the same in all cases.

To remove this objection Sri Krishna points out that the fruit of the Lord's worship by the Bhâgavatas (devoted to the Lord) is far superior to what is conferred upon the Traividyas for their sacrifices.

The Traividyas who drink the juice of Soma and are thereby purified from sin, having performed sacrifices, pray to Me for the goal of Svarga; having ascended the happy abode of the Ruler of the gods, they enjoy the celestial pleasures in the celestial region. (20.)

V. *Traividyas*: Rik, Sama, Yajus. Those that possess Traividyas are Trividyas. They know that Vishnu is the Supreme Being; but are generally contented with the superficial understanding of the Vedas and think that the sacrifices are to be made to propitiate the other gods for the sake of Svarga, &c.; accordingly they perform sacrifices and at the close formally offer them to Vishnu. They drink of the Soma juice left after sacrificing and thereby they have their sins washed off. They only solicit the attainment of Svarga as a reward for their righteous deeds. They go to the region of Indra and partake of the enjoyments of that celestial region. (20.)

Having enjoyed that vast region of Svarga, their merit getting diminished, they enter (come back to) the mortal world, again thus striking into the same path of the duties of the three Vedas, desiring enjoyments they attain (to the reward of going and coming back.)

V. *That...Svarga*: the great blessings unknown to the world below. *Merit...diminished*: when some of their merit is

still left, they fall down to the earth. By force of that remainder they tread the same path; they again go to Svarga and return to the earth, but never get into the path to immortality from which there is no returning. (21.)

A. The fruit accruing to those (Bhâgavatas) that are devoted to the Lord is:

Those men who devoutly worship Me, thinking of no other—of those who are ever devoted to Me I (bear) look after the Yoga and Kshema. (22.)

V. *Who......to me:* who have devoted their mind and body to Me and are ever active in My service and in contemplating Me. *Yoga*: is the obtaining of what is not already possessed; here, the attainment of Moksha. *Kshema*: is the security of what is obtained; here the eternal character which the Lord confers on their heavenly life. That is to say, He confers on the devout that heavenly abode from which they do not return to mortal life.

Though the same Lord accepts the Traividyas' sacrifice and the worship of the devout, still the difference in the consequence arises from the very nature of their worship; this is intimated by the clause 'thinking of no other.'

As in VII 2 Traividyas are observed to worship the other gods, whereas the Bhagavatas, it has been said, think of no other. The former have been denied intense devotion and knowledge in "But they do not truly perceive Me." And it is not possible to cherish intense devotion without true perception. On the other hand Bhagavatas *devoutly worship* Him. The Traividyas seek after Svarga and its enjoyments. But the Bhagavatas think of Him and Him alone, not of pleasures. The former offer their sacrifices formally at the end, whereas the latter are *ever devoted* to delight Him. Thus the character and the course of worship differing, they severally reap different fruits. (22.)

A. The difference of fruits reaped by the worshippers of the other gods is explained with a reason.

Also those who are the votaries of the other gods and worship them with faith—even they, O Kaunteya, worship Me alone, though not as the Sastra requires. (23.)

V. *Though......requires:* though the sacrifices ought to be intended for Me alone, they intend them for the other gods, but at the close they formally offer it to Me. Hence they worship Me, but not in the way as they ought to according to Vidhi or Sastra. (23.)

A. As the offering of their sacrifice also goes to the Lord, what makes their performance *unsastraic* or unmethodical?

I am indeed of all the sacrifices the enjoyer and also the Lord; but they do not thoroughly and truly know Me; and hence they fall.

V. *I am, &c.*, I enable people to perform and am the Deity to be offered to in all the sacrifices. Such as I am they do not truly and thoroughly know Me. Not thoroughly, because knowing Me to be the Supreme Being they do not still clearly understand I am *the* One to be worshipped in all sacrifices. Not truly, because they do not understand the true relation to Me of Brahma and other gods, who are only My attendants. Hence their fall. (24.)

A. What they severally attain to is enumerated.

Those that worship the gods go to the gods; to Pitris go the worshippers of Pitris; they who worship the Bhûtas (such as Saptamatri, &c.,) go to the Bhûtas; so also My worshippers come unto Me. (25.)

A. The worship of the other gods seems fit to be followed in spite of the limited fruit; for the fruit is easily achieved; but Thy worship is impossible to follow for the feeble; for great is Thy glory.—To refute such a view Sri Krishna says:

He who offers to Me with devotion a leaf, a flower, a fruit, water, that devout offering of him whose mind is restrained, I accept. (26.)

V. *A leaf &c.*: those leaves, flowers, &c., which are not prohibited to be used as offerings. *Prayatatmanah*: Prayata + atman (mind); Prayata: Pra + yam (to restrain) + ta restrained from going to other objects, *i.e.*, filled with renunciation and unattached to objects of sense. Hence the term is often used to mean 'the pure in soul,' 'of hallowed spirit.' The Lord means that devotion is what delights Him; but not the offerings of material stuff. (26.)

A. Sri Krishna concludes by saying, "Since even a little greatly rejoices Me, if offered with devotion, do thou the same."

Whatsoever thou dost, whatsoever thou eatest, whatsoever thou offerest into the fire, whatsoever thou givest, whatsoever thou practisest as austerity, O Kunti's son, that do thou resign to Me. (27.)

A. Of what use is it to resign that to Thee?

Thus thou shalt be freed from the bonds of Karma yielding good and evil fruits; having united in thyself the Sanyasa and Yoga, thou shalt, being released, come unto Me. (28.)

V. *Sanyasa* is to renounce the fruits of duties and virtuous deeds performed. Yoga is the performance of such duties and virtuous deeds enjoined upon man. (28.)

A. As stated above, "I accept what is offered with devotion," if Thou art beloved of the devout, it follows Thou art displeased with the haters. Then, bearing love and hatred to the devout and the hater, Thou art likely to bestow great blessings on the somewhat devout and to inflict very severe punishments (great evil) upon one whose hatred is not very intense. So do I find Kings and Lords of men behaving. Thus partiality and cruelty seem to find

place in Thee. To correct this absurd view Sri Krishna says:

Equal am I in all beings; for Me none is hateful, none beloved; but they who worship Me with devotion—they are in Me and in them also am I. (29.)

V. I am neither partial nor cruel to beings one and all; for there is no more hatred towards any than what may be found in them. There is none dearer to Me than what his devotion makes him. But I am only in the form of the fruit which their devotion or hatred may deserve. So I am equal. For Yama is not regarded as being partial for the reason that he rewards or punishes the several souls according to their action. Hence is the well-known saying, "Impartial is the Ruler of the dead."

The latter half now states what the devout gain. *They are in Me*: they are under My control, which they also perceive. *In them also am I*: I am ready to hear their prayers.

Another interpretation. Supply the words 'Bhakta' and 'Abhakta' in the first half. I am equal to all; among all beings no Bhakta becomes hateful to Me and no Abhakta becomes the receptacle of My love. So I am impartial. There would be partiality only when the Bhakta is hated and the Abhakta is loved. But this I never do. I bestow fruit only according to Bhakti or devotion. I take delight in those who take delight in Me. (29.)

A. Bhakti is extolled in the following.

Even if he be highly unrighteous in conduct, but worships Me without turning to another, he should be considered righteous only; for he has conclusively known the truth. (30.)

V. *He*: one that has divine nature in himself. Sometimes those that have acquired merit more than they are eligible for, come decreed by the will of the Lord to do wrong things. *Without turning to another*: without worshipping any

other deity as the absolute Ruler; for such a one has obtained conclusive and accurate knowledge of the truth of Godhead. It should be noted that when a man of intense devotion and faith goes wrong in a certain particular, because of this alone he does not cease to be the real Bhakta; whereas the wrong course is, it should be understood, meant to reduce the measure of merit which he might have acquired in excess of what he is eligible for. So the course is run by the Lord's decree. (30.)

A. Let him possess conclusive and accurate knowledge; still why should such a man in the wrong way be regarded righteous? Sri Krishna replies:

Soon he comes to be of righteous mind and surely attains to eternal Peace (Moksha). O Kunti's son, do thou well understand that My Bhakta (devotee) never perishes. (31.)

V. *Never perishes*: does not suffer punishment in hell. Since his knowledge is conclusive, his mind is soon turned to the right direction. All that has been said in this context concerns the celestials, Rishis, and those celestials who appear in the world by their *Amsás*. (31.)

Partha, indeed even those who are of sinful birth, *viz.*, women, Vaisyas and Sudras—even they depending upon Me (having devoted themselves to Me) attain to the highest goal. (32.)

V. From this it is clear that very great is the virtue of devotion. *Of sinful birth*, though belonging to a higher order originally, now fallen down in birth owing to their sins. Some like Sudyumna may be born as women though originally men. So the Brahmana may have become a Vaisya or Sudra. (32.)

How much (rather) then the righteous Brahmanas and devoted princes and saints? Having come into this transient and joyless world, do thou worship Me. (33.)

V. *Righteous Brahmanas.* those who have become Brahmanas by virtue of their holy acts. Similarly those that have become princes, saints or Rishis. Hence devotion is the foremost and the most efficacious means of working out the final beatitude. *Having......Me*: seeing that such is the life here, do not delay My worship. (33.)

A. How to worship? What is the result? Sri Krishna says;

Give thy mind to Me; be thou My devotee; offer thy sacrifices to Me; prostrate thyself before Me; having thus *used* thy mind and made Me thy goal, thou shalt surely come unto Me. (34.)

Thus ends the Ninth Adhyaya of the Upanishads of the Bhagavad Gita entitled the Yoga of the *Kingly Secret.*

TENTH ADHYAYA.

In the Sixth Chapter the Yoga of contemplation has been treated of. In the last sentence of the Ninth it has been called to memory. It requires the object to be contemplated. So, what are called the Vibhūtirūpas of the Lord are about to be described in this Adhyaya (from verse 19). First it is shown that the Lord is the great cause that creates Buddhi and other faculties, the great saints and other Mahatmas with extraordinary powers. The object of contemplation has been indeed pointed out in the beginning and at the end of the Fifth. The resuming of the topic here again is to give further details of the Lord's glories necessary for contemplation by the eligible of higher ranks. The aforesaid power of creating extraordinary faculties and beings is also a matter for the contemplation by the great souls. Hence the description in this chapter.

Why, the Vibhūtirūpas also have been already mentioned in "I am Rasa in water," "I am the Kratu," &c. But the same are spoken of here at greater length with further details. Hence this is called Vibhuti Adhyaya.

In order to show that Arjuna is a fit student, Sri Krishna addresses him with special epithets in premising the topic to be discussed.

The Blessed Lord said : Once more, O mighty-armed, listen to My excellent word ; which, desiring thy good, I shall tell thee who art delighted (with My words.) (1.)

V. *Excellent word*: excellent because of describing the glories of God. *Thee who art delighted*: by this clause the fitness of the pupil to hear and learn is suggested. (1.)

A. The promised glory is described.

Neither the multitudes of the gods nor the great Rishis, know My glory or birth or creation; for I am the first (cause) of the gods, of the great Rishis, of all. (2.)

V. The Prabhava in the text is to be taken in three senses: (1) The gods and the Rishis cannot fully comprehend My glory; (2) They cannot think of My birth; (3) They cannot be the witnesses of My creative activity; for they subsequently come into existence. *My creation*: the creation (of the world) which lies in My power. Mistake should not be made by thinking that the Lord also might have origin, though unknown like His glory, or the beginning of the world. It should be clearly seen that the Lord has no beginning as surely as His glory does exist or as surely as the origination of the world is a fact. The Lord having no origin, the gods and Rishis do not know His origin. The reason is given in the latter half. *Of the Gods, &c.*: includes men also; *i.e.*, of the whole world. All things are My creation and there is none to create Me. *Asat* or nothingness cannot be said to create anything, nor is it consistent to speak of My creating Myself (*vide* Sutra—) (2)

A. It is a glorious attribute of the Lord that to know Him is the surest way to release from mundane bondage.

He who knoweth Me to be the Unborn, the Mover, and the Cause, and the great Lord of the world,—he is the one among mortals that is not deluded, and the one liberated from all sins. (3.)

V. *He who*: he who is eligible. Anâdi. Ana + âdi; Ana from the root *An*: to move; Adi: the first great cause. Anâdi: the cause of Ana (Mukhya Prâna). (3.)

A. It is the glorious Lord that bestows on us the faculties of Buddhi, &c., Sri Krishna says:

Buddhi (the inner sense, mind or discrimination,) perception, absence of wish to do what is prohibited (or absence of misapprehension), forbearance and

forgiveness, truthfulness, restraint of the senses, reposing the mind on the Lord (devotion), pleasure and pain, origination, existence (sustenance), fear and also fearlessness ; (4.)

Harmlessness, equanimity, contentment, piety (austerity), charity, fame, ill-repute ; all these various attributes of beings proceed from Me alone. (5.)

A. "Even the beings that possess these faculties proceed from Me," says the Lord.

The seven great Rishis of the preceding *Manvantara*, and the four Manus born of the mind, are born of Me, as also are these who in the world are their children. (6.)

V. Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu and Vasishtha are the seven Rishis of old. *Manvantara*; the period during which a Manu rules. Svâyambhuva, Svârochisha, Raivata and Uttama are the four Manus.

Manvantara: those who are of superior wisdom, *i.e.*, Brahma and other gods who are also divided into four classes as Brahma, Kshatriya, Vaisya and Sudra (*Vide* Brihad, Bhashya) Svâyambhuva and others, though commonly thought to be the creation of Brahma, are really created by Me present in Brahma as his inner guide. Brahma is only a way, as it were, for My work. (6.)

A. The effect of knowing such glories of the Lord is declared thus:

This Vibhuti and Yoga of Mine, he who truly understandeth becomes endowed with unperturbed contemplation; of this there is no doubt. (7.)

V. *Vibhuti*: Vi: excellent, supreme; bhuti: state of being unperceived by the gods, Rishis, &c., as stated above. Vibhuti: Vi + bhuti, the assuming of various forms to be spoken of later on. The central idea is the glorious nature and activity of the Lord. *Yoga* is the supreme power of the

Lord, which is displayed to us through His creation of our faculties. The word Prabhava in verse 2 has been interpreted as Prabhâva or Power which is referred to by Yoga. (7.)

A. To engender faith in the promised efficacy of the knowledge of the Lord's glories, Sri Krishna relates how some are worshipping Him with such knowledge.

I am the source of everything; from Me everything derives its activity (from Me everything proceeds); having understood this the wise full of devotion worship Me. (8.)

V. *Everything......activity from Me*: for accomplishing what is desired and for avoiding what is undesirable. *From Me, everything proceeds*: dissolution and other states of the world are in My power. *Bhâva*: the mind; devotion. *Worship*, with leaves, flowers and other offerings and by contemplation. *Worship Me*, Me, the object of worship could be easily supplied from the first half, but the use of the objective case 'Me' specially in the latter half is intended to prevent the mistake that Iswara and Jiva are one. For in the absence of 'Me' in the latter half now referring to Krishna the Lord the worshipper may be taken to be referred to by the first person pronouns in the first half, *i.e.*, the sense would be: the wise full of devotion worship with this understanding (every one saying); 'I am the source of all, everything proceeds from me.' Now the use of Me in the latter half prevents the mistake and shows the first person in the earlier half refers to Sri Krishna. (8.)

With their mind fixed on Me, with their activity directed to Me, imparting (My knowledge to pupils), mutually talking about Me, they are ever contented and delighted. (9.)

V. *Prâna*: energy, activity. They use all their energy in intensifying their devotion to Me and in working their

way to Me. *Nitya* (ever) is to be construed as qualifying every epithet. *Contented*: turned away from the objects of sense, for which they have begun to feel a disgust. (9.)

A. In the next two the fruit of the worship is declared.

On them who are constantly endeavouring and are worshipping with delight, I bestow that means, viz., knowledge by which they come unto Me. (10.)

A. The eternal (beginningless) bonds of Nescience existing, how does it become possible to attain to this result? Sri Krishna says:

Only out of mercy, I standing in their heart, destroy the darkness of Nescience by the refulgent light of wisdom. (11.)

V. *Darkness* (Tamas): bonds of misery. *Refulgent*: by this is indicated the superior virtue of wisdom to pierce through the darkness and destroy it. (11.)

A. Arjuna praises the Lord and prays for a detailed description (11 to 18) of the Vibhûti which has been briefly told.

Arjuna said: O Kesava, Thou art the most excellent and perfect being, the most exalted abode; Thee, the most holy, the divine sage Narada as well as Asita, Devala and Vyasa, all the Rishis declare to be the Purusha (perfect in the six attributes), the Eternal (unmodified), the Divine (far different from the world) the first God, the Unborn, and the Vibhu (the most exalted being assuming multifarious forms); Thou also tellest me the same. (12, 13.)

O. Kesava, all this I believe to be true that Thou tellest me; indeed, neither the gods nor the Danavas know They glorious power, O blessed Lord. (14.)

V. *Vyakti*: extraordinary power. *Indeed*, it is admitted by authorities that Thy glory is incomprehensible.

Thou Thyself knowest Thyself by Thine own power, O Purushottama, maker of all beings, the ruler of all beings, God of gods, Lord of the world! (15.)

Pleased be Thou, O Lord, to tell them completely; divine are Thy glories, with which glories Thou standest pervading all these worlds. (16.)

V. *Vibhûtayah*: glories; the glorious forms of the Lord such as Rama, Krishna, &c., also the glorious forms of the Lord, owing to the presence of which in other things, these become each the most excellent of each class. So the Lord's essence which confers upon a particular thing the highest excellence in the class to which it belongs is called Vibhûtirûpa. (16.)

A. Next Arjuna says that he cannot perceive the glories even by constant contemplation unless the Lord Himself be pleased to communicate them.

How could I understand Thee, O Yogin, though I may contemplate all the time; in what things and in what aspects art Thou to be contemplated by me, O Lord? (17.)

V. *Yogin*: One of boundless powers. (17.)

Thy power and glory, O Janardana, repeatedly tell me in detail; for, to me hearing Thy Amrita-like (speech) there is no satiety. (18.)

V. *Glory*: the singular is put for the plural collectively. (18.)

A. Proceeding to comply with Arjuna's request Sri Krishna promises thus.

Gladly I will tell thee; indeed the most excellent are My glories; (I shall tell such as are impor-

tant, O the foremost of Kurus; there is no limit to the extent of My (glories). (19.)

A. As the Lord is to be contemplated in all beings, the Lord's presence in all is generally pointed out in reply to the question of verse 17.

O Gudakesa, I as Atman am present in the heart of all beings; I am the beginning and the middle and also the end of all beings. (20.)

V. *Gudakesa*: one that has overcome sleep (Gudaka: sleep). *I am the beginning, &c.*, I am the author of origination, sustenance and dissolution. (20.)

A. The Vibhûtirupa or the glorious forms of the Lord are of two-fold character. Some are directly perceptible, some are hidden from view. Krishna, Rama, Kapila, Vyasa, &c., are directly perceptible. The other form of glorious essence lies hidden in various things giving some of them superior virtues over other individuals of the class. Both these forms are enumerated together as below.

Of the (twelve) Adityas I am Vishnu; of luminaries I am the radiant Sun; I am Marîchi of the Maruts (forty-nine); among the stars I am the Moon; (21.)

V. For the explanation of the terms Vishnu, &c., which denote the Vibhutirupas, the Gita-tâtparya should be studied. These terms describe by their connotation and etymological sense the glorious powers directly displayed by the Lord or through other things. (21.)

Of the Vedas I am the Sama Veda; of the gods I am Vâsava (Indra); and of the senses I am the Mind (Manas); of living beings I am the Consciousness; (22.)

And of the Rudras I am Sankara; I am Kubera (the lord of wealth) of the Yakshas and Rakshasas;

and of the Vasûs I am Pàvaka; of mountains, Meru am I; (23.)

O Partha, know Me to be Brihaspati the foremost of Purohitás (priests); of generals I am Skanda; of reservoirs of water I am the Ocean; (24.)

Of the great Rishis, Bhrigu am I; of words I am the one Akshara (syllable); of all the acts of worship I am the worship called Japa (silent repetition of the sacred names, &c.); of the immoveable I am the Himàlaya; of all trees (I am) Aswattha; and of divine Rishis, Narada; of Gandharvas, Chitraratha; of Siddhas, the Muni Kapila. (25, 26.)

V. *Siddha*: one that is perfected or accomplished in his endeavours after wisdom; one to whom the Lord has revealed Himself. (25, 26.)

Know Me to be Uchaisravas the nectar-born, of all horses; to be Iráwata of lordly elephants; and to be the Lord of men (monarch) among men; (27.)

Of weapons I am Vajra (thunderbolt); of cows, I am Kamadhuk (Kāmadhenu that yields anything desired); and I am Kandarpa the great progenitor; of serpents I am Vasuki; (28.)

And Ananta am I of Nagas (many-headed serpents); Varuna, of the dwellers in water, am I; and of Pitris I am Aryaman; Yama, of those that govern, am I; (29.)

And I am Prahlada of the Daityas; I am Kâla (the omniscient) of all those that know; of Mrigas (beasts) I am Mrigendra (the lord of beasts); and Vainateya I am of birds; (30.)

V. The word Kâla comes from the root Kala which has very many senses, So the second foot of this verse may be

interpreted in many ways as observation requires. *Of Mrigas*: (Mriga from the root Mrig: to seek) those that seek after the Lord; the devotees. *Vainateya*: (1) (one that is the resort) of those that bow down or are humble; (2) Garuda. (30.)

And I am Pavana (the purifier) of purifiers; I am Râma among those that bear weapons; and of fishes I am Makara; of streams I am Jânhavi (Ganga); (31.)

Of creations (creatures) I only am the beginning, the end and the middle, O Arjuna; of all the branches of knowledge I am the Adhyatma-Vidya; I am the debate of those that debate; (32.)

V. *Adhyatma Vidya*: knowledge of the Lord as the Ruler and Master of the souls. *I am the debate, &c.*: of all the debates concerning various topics, the debate intended for the investigation of truth is one where I display My essence; so it is I: (32.)

Of letters I am the letter (अ) A; I am the Copulative of the classes of compounds; I Myself the undecaying Time; I am the supporter facing every direction; (33.)

And Mrityu the devourer of all am I; and I the origin of all to come; of women I am fame, prosperity, speech, memory, intelligence, fortitude and forgiveness; (34.)

V. *Of women*; of the attributes of women spoken of as women; (34.)

Of the Sama hymns also, Brihat saman; Gayatri, of metres am I; of months I am Margasirsha; of seasons, that of flowers (Kusumakara); (35.)

V. *Kusumakara*: is Vasanta or spring (35.)

Dyuta (gambling), of cheaters am I; I am the

lustre of the lustrous; victory am I; determination I am; the strength of the strong I am; (36.)

Of the Vrishnis I am Vasudeva; of the Pandavas, Dhananjaya; of the sages too I am Vyasa; of the learned, Usana the learned; (37.)

I am the punishment of the rulers; statesmanship am I of those that seek victory; I am also the silence of secrets; wisdom of the wise am I. (38.)

V. Here the Lord's Vibhutirupa in the moon, &c., has been stated as giving them their distinctive excellence; for, the stars, &c., with which they are compared are of a different class. *The Strength of the strong, etc.*: In these cases the Vibhutirupa spoken of is one that exalts a characteristic in those that have several qualities or characteristics. *Of the Rudras I am Sankara, &c.* In such instances the Vibhutirupa confers excellence on *one* of the class. In the case of Vasava, Usana Dhananjaya, Yagna, Vajra, Samaveda, the Vibhutirupa causes them to partially excel the other individuals of their class and so on. (33, 38.)

And whatever is the seed (cause) of all beings that too I am, O Arjuna; naught there is that could be without Me—the moving or unmoving thing. (39.)

I am the seed: because I confer that essential and important part on the thing. The second half establishes by a negative proposition that the Lord's pervasion is absolute. (39.)

A. Sri Krishna concludes with a reason for being brief.

There is no limit to My wonderful glories, O Parantapa; this has been declared but by way of instances; and this (the following) extensive description is also given by Me. (40.)

V. The latter half refers to what has been declared and what will be presently declared. So it has been translated

twice over; *Is also described by Me*: to be taken as will be described, the present conveying certainty. (40.)

A. The infinite glory is stated in general terms as follows:

Whatever existence or being is excellent of its kind, splendid, of deep-rooted life, understand that to have come into existence with a spark of Mine. (41.)

A. The glory which exceeds in extent all that have till now been particularised or generalised is declared in conclusion.

Or of what advantage is it to thee to know this detail, O Arjuna; but by a single ray I remain pervading all this world. (42.)

V. The knowledge of the details already given is not useless; but the use of this compared with that of what follows is not considerable. *But, &c.*: a million of universes cannot contain Me. Of such unlimited pervasion am I. As the Sruti says "No body can hope of release without knowing the Lord of such powers and excellent attributes." It is therefore necessary to acquire all this knowledge. Being endowed with high eligibility thou shouldst understand both these things.

Thus ends the Tenth Adhyaya of the Upanishads of the Bhagavad Gita entitled 'the *Vibhuti Yoga*.'

ELEVENTH ADHYAYA.

At the close of the last preceding chapter the contemplation of the all-pervading form of the Lord has been briefly mentioned. That is not sufficient for proper comprehension so as to induce deep meditation. For that purpose a connected view of the all-pervading form is given in this chapter. Hence the sequence of this chapter, which as explaining a topic just mentioned differs from the previous one. Before he would request the imparting of further knowledge, Arjuna recapitulates what he has been taught.

Arjuna said : What word, out of compassion for me, the supreme secret called the Adhyatma, has been spoken by Thee, by that my present delusion is gone. (1.)

V. *Adhyatma* : (Atma : the Lord) ; regarding the Lord ; treating of the Lord. *Delusion*, viz., my false attachment to kinsmen, &c. (1.)

In fact, from Thee, the origination and dissolution of beings have been heard at length by me, O One that has eyes broad as the lotus leaf ; also Thine undiminishing glory. (2.)

A. Praising the Lord's words Arjuna solicits for revelation of the Visvarupa.

So it is, as Thou hast declared Thyself ; I wish to see Thy Lordly form, O Purushottama, omnipotent Lord ; if Thou thinkest it is possible for me to see that, O Lord of *yogas*, then show Thou unto me Thy immutable Self. (3 & 4.)

V. *Omnipotent Lord* : by the epithet omnipotent it is conveyed that only through the Lord's wonderful power Arjuna will be able to see the glorious forms. (3, 4.)

A. Thus earnestly and ardently prayed for, the Lord who is about to reveal His glorious forms commands Arjuna to see.

The blessed Lord said: Behold, O Partha, My forms by hundreds and thousands, of very many kinds, divine of various colours and shapes. (5.)

Behold the Adityás, the Vasus, the two Asvins and the Maruts; behold, O Bharata, many marvels never seen ere this. (6.)

Here, in My body, behold to-day all the world with the moving and unmoving standing together in one place, O Gudakesa; and (behold) what else thou desirest to see. (7.)

But thou art not able to see Me with this very eye of thine; (therefore) I give unto thee the divine eye. Behold My Lordly Yoga. (8.)

V. (5) Though Arjuna says "I wish to see Thy form," it might appear that he wished to see but one form, still the plurality of forms he is asked to see implies that it is also meant by him. Further it implies that the same one essence of the Lord, immutable as it is, by virtue of a peculiar power may present countless forms, which Arjuna collectively denotes by the singular word.

(7) *Here, in My body* which is about to be revealed to thee.

(8) *Lordly Yoga*: Yoga or omnipotence which is identical with the Lord. (5-8.)

A. What happened thereafter Sanjaya reports to Dhritarashtra.

Sanjaya said: Having thus spoken, O monarch, Hari, the Lord of great yogas, then showed to Partha His supreme form as Lord. (9.)

V. *The Lord of great yogas*: (Mahayogeswara) the Lord

who possesses infinite powers; the Lord who works with countless means and in countless ways. The possibility of such powers is explained by the appellation Hari, the explanation of which is given at length in Mokshadharma. (9.)

The form with many mouths and eyes, in which many marvels are seen, with many divine ornaments, with many up-raised divine weapons (10), wearing divine wreaths and vestments, anointed with divine pigments, the embodiment of all marvels, brilliant, boundless, with face turned everywhere: (10-11.)

If the splendour of a thousand suns were to blaze out at once in the sky, that might resemble the glory of Him who is of the universe form.

There the Pândava then beheld the whole world of distinct things standing together in the body of the Deity of deities. (13.)

Then he, Dhananjaya, overwhelmed with astonishment, his hair upstanding, bowed down his head to the Lord, and with joined hands spoke. (14.)

I behold all the gods, O Lord, in Thy body and all the various classes of beings; Brahma the four-faced, and Rudra in Kamalâsana (Brahma); and the Rishis all and serpents the wonderful.; (15.)

V. Kamalasana, is the lotus-seated Brahma. In him Rudra is seen; so the Padma Purana says with reference to the Visvarupa. Brahma is on Vishnu and in the lap of Brahma is Hara and on the various members of Hara all the gods depend. Accordingly here also seeing the gods in Vishnu is to be understood in the same order. (15.

I behold Thee with countless arms, breasts, faces and eyes, I see Thee everywhere to be of

infinite forms; neither the end nor the middle nor the beginning do I see, of Thee, O the Lord of all, of perfect form. (16.)

V. *Visvarupa*: Visva: perfect, unlimited. The repetition of the negative shows that there is nothing said in exaggeration or in a figurative sense. (16.)

With diadem, mace and discus, mass of splendour, shining everywhere, Thee I behold—Thee dazzling the sight, radiant on all sides like the blazing fire and sun, (yet) unmeasurable. (17)

V. *Yet unmeasurable*: this epithet removes the idea of finiteness shadowed by the simile before it. (17)

Thou art the supreme Akshara, the supreme object of knowledge. Thou art of this universe the highest support; Thou art changeless, the guardian of the eternal Dharma (virtue); Thou art the eternal Purusha; Thou art concluded (as such) by me. (18.)

Thee destitute of beginning, middle or end, of infinite force, of infinite hands, with the sun and moon for Thine eyes, whose mouth is the blazing fire, who burnest this universe with Thine own splendour—Thee I behold. (19)

V. *Destitute of............end*: the absence of beginning and end is with reference to the excellent attributes and powers. The absence of the middle is with reference to space or pervasion; hence no repetition. *The sun and moon, &c.*, the sun and moon may be taken as being the eyes or as being born of the eyes; hence spoken of as identical with the eyes. The gods also having several forms, one and the same god may be in different places; for instance, the moon is both connected with the Lord's eye and Manas (mind). *Whose mouth is, &c.*, it is usual to speak as identical of the place of birth with the thing born. (19.)

This space between heaven and earth is filled by Thee with one form; and all these directions (are filled with other forms of Thine), seeing this wonderful, awful form of Thine, O Mahâtman, the three worlds are deeply troubled (*cast in fear*). (20.)

V. The addition of Ekena indicates that there is one form occupying all space between earth and heaven, while other forms fill the different quarters. Since the Lord has now appeared to reduce the burden of the earth, the form is as if terrific, but not terrific by itself. Even this awfulness is with reference to the special circumstance that there are some to be destroyed or that such a sight is not a familiar one. To those who are accustomed to see this grand form of the Lord the feeling is one of blissfulness. By the expression '*the three worlds*,' the devoted in the three worlds should be taken. Other than the devotees are not to see such a sight. Or the beings of the three worlds afraid at the thought of the Visvarupa are regarded by Arjuna as directly seeing the Visvarupa like himself. Hence he attributes to them the fear caused by the sight as in his own case. (20.)

These throngs of gods indeed enter Thee; some afraid with joined hands praise Thee; crying 'all hail' the multitudes of Maharshis and Siddhas sing Thee (fullest) praises pregnant (with) Thy excellent qualities. (21.)

V. *These throngs of gods:* these are *muktas*; these can freely enter into the Lord and go out as they like. In the beginning the Amukta gods are spoken of; hence no repetition. (21.)

The Rudras, Adityas, Vasus, and those who are called Sadhyas, Visvedevas, the two Aswins and the Maruts and the Pitris; the thronging Gandharvas Yakshas, Asuras, Siddhas, behold Thee all immersed in wonder and in wonder only. (22.)

Seeing Thy great form of many mouths and eyes, O Mighty-armed, of many arms, thighs and feet, of many breasts, terrific with fearful teeth, the worlds are terror-struck, as also am I. (23.)

Thee, touching heaven, blazing, of many hues, with open mouth, and shining vast-orbed eyes, having seen Thee, agitated in mind, I do not find my strength or peace, O Vishnu. (24.)

V. *Sama* : Sukha, happy state of mind, peace. (24.)

Having just seen Thy mouths terrific with fearful teeth, resembling the flames of Pralaya-time. I do not see the directions nor find peace of mind; be merciful, O Ruler of the gods, the abode of the world. (25.)

And these sons of Dhritarashtra, all with the multitudes of princes of earth, Bhishma, Drona and this Karna also along with the foremost warriors on our side too (26.)

Hasten to enter into Thy mouths of tremendous teeth and of terrific appearance; some are seen, caught in the gaps between (Thy) teeth, their heads crushed to powder. (27.)

V. Here the entering of these sons of Dhritarashtra means that they are made to rush to destruction by the decree of the Lord; their entering is not like that of the Muktas or Bhaktas.

There were some whose death came in the same hour. Some were caught in the gaps between teeth. The heads of these were seen by Arjuna as a heap of dust held together by some loose tie, but at the same time the particles were divided, by narrow interspaces. To ordinary sight the heads may seem complete wholes, whereas the divine vision given to Arjuna enabled him to realise the true state. For instance, old age

in the body of Purûruvas was apparent to Aswins, though it was not perceived by any human eye. (*Vide* Vishnu Dharma Adhyaya XIX.) (27.)

Just as the numerous currents of water of rivers run towards the sea alone, so do these warroirs of the mortal world enter the flaming mouths of Thine. (28.)

Just as to the blazing fire moths run with increasing rapidity, so also these enter into Thy mouths for their own destruction. (29.)

V. *So also*, &c.: these are indeed being rapidly devoured by the Lord and as such they are simply said to go of their own accord. (29.)

On every side swallowing all the worlds with Thy fiery tongue Thou lappest (them) ; Thy terrible rays fill the whole world with light and make it warm, O Vishnu. (30.)

V. *With light*. Tejobhih. lit. powers of illuminating. (30.)

A. Albeit he understands the nature of the Lord, His excellent attributes and activities, Arjuna requests the imparting of further knowledge of what he has not as yet understood.

Pray, tell me : Who art Thou of terrible form? Bow to Thee, have mercy, the foremost Deity ; Thee the first of all I wish to understand well, for I do not understand Thy course. (31.)

A. The Lord replies.

The blessed Lord said : I am Kâla, the destroyer of the world, perfect and all-pervading ; to destroy these people I have come here ; except thee all these will cease to be, *viz.*, the warriors who are arrayed in the opposing armies. (32.)

V. *Kála* : (from a root Kala having several meanings) (1) full of or perfect in every kind of excellence ; (2) one that binds down the world, destroys it, enlightens it and so on. *Pravriddha* : (1) One without beginning or end, (2) pervading all time and space ; hence perfect. *Except thee* : includes some others also, all the Pandavas, Asvatthama, Kritavarma, and Kripa. *Opposing armies* : the plural is with reference to the many Akshowhinis or myriads on both sides. (32.)

A. In the second Adhyaya when Arjuna expressed his doubt as to the victory he has been told that in spite of the doubt it was worth fighting, since victorious or vanquished he is sure to gain fame on earth or Svarga after death. Now he is urged to go to fight, since the result or victory cannot be doubted.

Therefore, do thou stand up, obtain glory conquering the enemies, enjoy the prosperous realm ; by Myself they are already killed ; be thou the nominal cause, O Savyasâchin. (33.)

V. *Already killed* : almost killed ; for, their life-time has been cut short by Me. Thou wilt be the outward means of killing them. Even through Thee I am going to destroy them. (33.)

A. Drona is the preceptor in Dhanur-vidya. Bhishma is one that can command death of his own accord. Saindhava is strong on account of a boon ; whoever fells his head to the ground shall lose his own. Karna is protected by the Sakti of Indra. Similarly many others are powerful. Whence should I hope of success ? To remove this *question* at Arjuna's heart Sri Krishna says :

Drona and Bhishma and Jayadratha and Karna and so also the other warrior chiefs, slay these already slain by Me ; let there be no trouble (in thy heart) ; fight, thou shalt conquer the foes in battle. (34.)

A. Sanjaya anticipates Dhritarashtra and tells him what happened.

Sanjaya said: Having heard this word of Krishna with joined hands, Kiriti, trembling, bowed down again, spóke to Krishna in a faltering voice, very much terrified and bowing. (35.)

Arjuna said. It is just, O Hrishikésa, that with Thy great glory the world is delighted and becomes devoted (to Thee); the evil spirits being afraid run in all directions and the throngs of Siddhas are all worshipping Thee. (36.)

V. *Hrishikésa*: the ruler of all the senses.

And why should they not bow to Thee, O perfect Lord—Thee, the most exalted, the first Maker even of Brahma; Infinite, God of gods, the abiding place of the world; Thou art the Akshara (imperishable) which is far higher than the world of Sat and Asat. (37.)

V. *Sat and Asat*: Sat: positive existences; Asat: negative existences. (37)

Thou art the first of the gods, the ancient person; Thou art the highest support of this universe. Thou art the perfect Knower, what ought to be known, the *highest* effulgence. By Thee is pervaded the universe, O one of unlimited essence. (38.)

Thou art Vayu and Yama, Agni, Varuna, Sasanka, Prajapati; and Thou art the grandsire. Bow to Thee a thousand times again and again; again and again I bow to Thee. (39.)

V. In this verse Vayu and other terms predicate of the Lord the attributes which their etymology convey. (39.)

Bow to Thee before and behind; and bow to Thee on *all* sides, O Perfect One; Thou art infinite force

and immeasurable prowess; because Thou prevadest everything, therefore Thou art All. (40.)

V. The explanation of All in the latter half is necessary to make the preceding statements consistent with regard to the Lord's glories. If the Vedic texts such as "All this indeed is Brahman" be thought contradictory to what has been described, the present verse institutes the rule of interpretation in all such cases. The Supreme Being is *All* because He compasses all, not because He is identically All. (40.)

A. Arjuṇa prays for pardon for his past faults towards the Lord of such glories.

Thinking Thee but a friend, what might have been said without roverence calling Thee, 'O Krishna, Yâdava, O friend,'——by me not knowing Thy glory, this error from carelessness or even through love. (41.)

And what irreverence Thou hast been shown for the sake of fun, at play, in bed and seat, or at meals, supreme as Thou art, O Achyuta, all that I directly pray to Thee, the immeasurable, to pardon in me. (42.)

A. Arjuna further acknowledges how Sri Krishna is not fit to have been so treated by declaring the glory of the Lord.

Father Thou art of the world that moves and stands; Thou art the worshipful and supreme Preceptor of this world, there is none equal to Thee. Whence could there be another that surpasseth Thee? O Thou of matchless glory in all the three worlds. (43.)

Therefore I bow to Thee laying my body prostrate; I pray to Thee, the Ruler, the praiseworthy, for Thy favour; may Thou be pleased to bear with

me as father with the son, friend with friend, and lover with the beloved. (44.)

I am rejoiced at having seen what was never seen before and my heart too shakes with fear, the very same form of Thine, O sportful Lord, show unto me; be pleased with me, O God of gods, the support of the universe. (45.)

V. *The very same form* : the familiar form of Krishna as will be explained in the next verse. (45.)

Thee wearing diadem with Gada and discus in the hand, I wish to see as before; pray, Thou be in the same form with four arms, O thousand-armed, O Perfect One, to whom everything is like unto a body. (46.)

A. To intensify devotion Sri Krishna states that it is not the lot of every body, or even of many, to gain this vision of the Lord's glorious self.

The Blessed Lord said; By Me graciously has been shown by My own will and power this supreme form, O Arjuna; it is the embodiment of radiance, perfect, unlimited by time and space, the first of all, which form of Mine by any other than thyself was not seen before. (47.)

V. *By any other......before* : by any other lower in the scale of eligibility. Even if any of lower eligibility should have seen, the form is not of this description. By saying "than thyself" what Arjuna as Indra might have seen is comprehended.

The epithet '*Supreme*' added to '*this form*,' is only with reference to the common ignorant people, for Brahma and others that have attained the light of perfect wisdom see that Krishna and other forms of the Lord are equally supreme. Krishna does not really differ from Visvarupa, but only the vision of the individual differs. (47.)

A. If those inferior to Arjuna could not by themselves see Visvarupa just as Arjuna did, they can do so like him by means of studying the Vedas and by other means. To remove this wrong supposition Sri Krishna says:

Neither by the study of Vedas and sacrifices, nor by charitable gifts, nor by righteous works, nor by severe austerities, I of such form, am possible to be seen by any other than thyself, O warrior of Kuru race. (48.)

V. *By any other, &c.*, i.e., by any inferior in the scale of eligibility, in the same degree as it was possible for Arjuna. If not thus interpreted this passage would be contradictory to the several statements already made. (48.)

Be not troubled, be thou not bewildered, because thou hast beheld this, so fearful a form. Fearless and with a heart rejoiced do thou again freely behold this, the very same form of Mine (familiar to thee). (49.)

A. Sanjaya again reports all this to the curious Dhritarashtra.

Sanjaya said; Vasudeva being thus spoken to by Arjuna, again showed him His own form; and the perfect Lord again becoming one of gentle form consoled the terrified one (Arjuna). (50.)

V. *His own form:* which the ignorant thought to be peculiarly His form as if the Visvarupa were not. *Mahatma:* Maha: great; perfect; Atman: Lord. (50.)

Arjuna said: Seeing this gentle, human form of Thine, O Janardana, I have now recovered my nature and feel comforted. (51.)

A. If it be asked why the awful form was displayed, the Lord tells him of the great importance of seeing the Visvarupa.

The blessed Lord said: This form which thou hast beheld, which even the gods are always eager to see (and have also seen), is very hard to see. (52.)

V. *Sudurdarsa* : should be really taken as two words, *viz.*, Sudarsa and Durdarsa meaning delightful to see and fearful and difficult to see. The idea is that for the devotees the sight is not only easily obtained, but also a delightful one. To others it is not only inaccessible, but the source of terror.

Since the sight of this form is sought after even by the gods and it has been necessary to make thee understand that thou art a nominal cause of the coming destruction, I conferred on thee such a vision. (52.)

Neither by the Vedas nor by austerity, nor by gift, nor by sacrificial eminence, I can be seen such as thou hast seen Me to be. (53.)

A. By what means is this vision possible to gain?

But by Bhakti (devotion) unaided and withdrawn form all other things, I as such can be, O Arjuna, truly known and seen and reached, O Parantapa. (54.)

A. To remove the mistake that might be produced by the epithets to *devotion*, in the preceding verse, Sri Krishna says:

He who doth duties to Me, to whom I am the Supreme Being, who is My devotee and destitute of attachment to fruits, who is no enemy to all beings, (to whom there is no enemy among all beings),—he cometh unto to Me, O Pandava. (55.)

Thus ends the Eleventh Adhyaya of the Upanishads of Bhagavad Gitâ entitled the Yoga of *Visvarupa Darsana*.

TWELFTH ADHYAYA.

Of the two courses of worship of Deva, the Lord, and of Devi, Lakshmi, the Lord's worship is superior. To demonstrate this a discussion on the worship of Devi is held in this Adhyaya. Since the conclusion of this Adhyaya is the superiority of worshipping the Lord, it is properly included in this group of six dealing with the Lord's glories.

In the Pûrusha Sukta the contemplation of the Lord alone is laid down as the path to immortality. Another Sukta says, "Those that worship and contemplate Sri attain immortality." Naturally the two sets of texts may cause a doubt to the ordinary enquirer. Taking up that position Arjuna inquires about it with a view to learning special reasons for the preference.

Arjuna said: Those that are always engaged in contemplation,—the devotees who thus with faith worship Thee such, (of these and of) those who devoutly worship the imperishable Avyakta, which are the best that have known Yoga? (1.)

V. *Thus worship:* worship in the manner laid down above. (*Vide* verse 55 last chapter, &c.,) *Thee such:* in the form seen and heard. The particle *Evam* should be construed as an adjunct both to the verb and to the object, *Tvaam*. *The imperishable Avyakta:* the intelligent Prakriti who like the Supreme Being is eternally blessed and never a sufferer in Samsâra and is full of glories.

It might be objected that this question cannot arise at all. For, that Devi's worship is a means to immortality is a mere praise, according to the principle laid down in the XI Chapter (55). But this objection is futile. The principle applies only in the case of Brahma and other gods who are subject to birth and death, since their worship leads to finite results. Whereas "Sri is eternally blessed,

is the embodiment of wisdom, is worshipped by all the gods, great is her glory", Srutis state. Hence it stands to reason that her worship leads to immortality. Now therefore the question is very properly raised. All this argument is indicated by the epithet Akshara added to Avyakta, and Sri is distinguished from Brahma and other gods who being Ksharas cannot bestow upon their worshippers the infinite result, *viz.*, immortality. The same epithet shows the ground of doubt and enquiry. (1.)

A. The Lord says His worshippers are superior to those of Avyakta.

The blessed Lord said: They who wholly fixing their mind upon Me, worship Me ever practising Yoga, with perfect faith,—they are considered by Me the foremost among those that are endowed with Yoga. (2.)

V. *Ever practising Yoga:* ever discharging the duties without any attachment to the consequences, and also deeply contemplating the Lord, which twofold Yoga is meant here. *Among.. ...Yoga:* among those that are following the course of duty and contemplation for the sake of Moksha. (2.)

A. If the worshippers of Sri or Avyakta should not attain to immortality, the Sruti loses its force. If they do attain it, the exclusive statement that the Lord's worshippers alone are the best in Yoga and deserving of Moksha should be given up. To this question Sri Krishna replies in the following five verses.

They, however, who devoutly worship Avyakta, the imperishable, impossible to define fully, present everywhere and incomprehensible, unmoving, presiding over space and unchanging, and eternal; (3.)

They who restraining all the senses with equally correct understanding of all things (worship such Avyakta), bent upon doing good to all beings (taking

delight in what is beneficial to all beings), they surely come unto Me only. (4.)

V. *Avyakta*: Sri, the intelligent Prakriti herself subtle, presiding over the subtle matter or the non-intelligent Prakriti in the causal state, is here spoken of by the term Avyakta. *Worship Avyakta*: this worship, it should be noted, should be joined to the devotion to Him, the knowledge of His supremacy and His contemplation. *Incomprehensible*: because innumerable are the attributes of excellence. *Unchanging*: not changing her place or position with regard to the Lord on one side and on the other to all finite beings. *Kûta: or Avyâkrita Akâsa* is space. *Eternal*: unmodified. *Restraining all the senses*: withdrawing them from their objects. *With equally.....things*: (as laid down in the sixth chapter) having properly understood every thing.

Further the following is impressed on us by this reply. As conveyed by the Sruti, &c., the worshippers of Avyakta may also obtain Moksha, but it involves very great difficulty, whereas the Lord's worship does not. Hence these are to be placed higher in the scale.

The several epithets to Avyakta are intended to convey the possibility of attaining Moksha by her worship. (3-4.)

A. If the worship of Avyakta should also bring them to the Lord, how does that make the Lord's worshippers superior? In answer Sri Krishna says:

Very, very great are the pains to be undergone by those whose mind is devoted to Avyakta, for the way through (the worship of) Avyakta is hard (to travel) for the embodied. (5.)

V. *Whose mind...Avyakta*: *i.e.*, to Avyakta alone as separated from the Lord. *Avyakta*: is an adjective qualifying *Gati* or way. It implies the worship of Avyakta is a means.

The different steps difficult to gain on this course are: (1) The devotion and vigilance conveyed by the particle *Pari* in the predicate. (2) The complete restraint of all the senses.

(3) The due regard for everything. (4) Seeking to be kind and useful to all beings without which Devi does not shed her grace on the devotee. Her grace not secured, no grace of the Lord. In the absence of His grace there is no attaining to Him. Thus the approach to the Lord through Avyakta is wrought with very great pains. (5.)

A. "In worshipping Me there is no such trouble," says the Lord.

But they who reposing all their actions in Me, seeing Me the Supreme, worship Me contemplating, their contemplation not at all turned to another; (6.)

Of them that have thoroughly given their mind to Me, I ere long become, O Partha, the protector from the ocean of life and death (birth and death). (7.)

V. (6) *But:* shows the course to be laid down is far different from the aforesaid. *Reposing......in Me:* thinking the absolutely independent Hari stands in their self and causes them, the agents under His control, to do acts which constitute His worship. This is doing all duties and offering them to the Lord. *Seeing Me the supreme:* fully understanding that I am the Supreme Being, the Ruler of all. *Their contemplation......another: i.e.,* turned to the Lord alone, but not to Devi also.

Here, by saying "worship Me" the difficulty of intense devotion and vigilance is seen to be absent. Similarly special restraint upon the senses, &c., are not required for securing His grace. Thus the Lord's worship involves much less suffering.

(7) Further by the expression 'ere long' it is suggested that with the pains or with much less than what is necessary for obtaining the Aparoksha or the direct vision of Devi, one can see the Lord.

Samuddharta: one who lifts up, *i.e.,* the protector from a difficult situation. By the clause 'I become the protector,' it is made known that even in the absence of the

same restraint on the senses, &c., the Lord like Devi does not overlook the votary; on the other hand, the Lord Himself takes care to enable him (the votary) to properly work out the means and become accomplished of his main object. Hence the greater facility in worshipping the Lord.

In verse (6) when the worship of Devi is said to involve greater pains, it is generally suggested that the course of worshipping the Lord and obtaining His grace is possible to go through with less stringent conditions of Achâra. Therefore by the latter half another reason may be seen for the superiority of this course. *Not at all turned to another:* another, Lakshmi or any other god, *i.e.*, perceiving the absence of absolute independence or not being an attendant of the Lord on the part of Lakshmi or the gods. The meaning of the expression is: 'Contemplation which consists in thinking and realising that Lakshmi, Brahma and the other gods are under the Lord's control and are His attendants (*Vide* Sutra—).

Again the expression 'ere long,' conveys that when the Lord is thus worshipped and also Lakshmi along with Him Moksha is soon attained. In the matter of worshipping Devi separately these are the stages: (1) the worship of the Lord, in some degree, (2) the worship of Devi separately for a long time; (3) then again the contemplation of the Lord together with Devi without interruption; thereafter the attainment of Mukti or release. Hence it is a long winding course, and short enough is the course of devotion to the Lord. (6-7.)

A. "As just now explained, the worship of the Lord being most efficacious, do thou follow it. That not being possible, take other steps by which it may become possible," says Sri Krishna.

On Me alone fix thy mind, in Me let your reason abide; thereafter, no doubt, thou shalt live in Me alone. (8.)

V. Contemplate Me only, Increase thy knowledge Me; when thou hast thus known Me, thou shalt live in Me,

i.e., attain to the state of perfect blissfulness unassailed by misery. (8.)

Or if thou canst not steadily fix thy mind on Me, seek then to reach Me by means of constant practice, O Dhananjaya. (9.)

V. *By means............practice*: of withdrâwing the mind from other things and concentrating it on the Lord. (9.)

If thou art not able constantly to practise even, be it thy chief thing (aim) to do duties towards Me; even (by doing duties for My sake) thou shalt obtain the reward (lit. what is sought after). (10.)

And if thou art unable to do this even, follow My yoga; then with the mind under control, do thou give up attachment to the fruits of all actions. (11.)

A. In the absence of Dhyana (contemplation) Gnana or wisdom is to be sought after. Even if that is not to be got, the means of constant practice is proved to be the best course.

Better indeed is wisdom than constant practice; Dhyana (contemplation) surpasses knowledge; than Dhyana, the renunciation of the fruit of action; than renunciation, (the direct realisation); then Peace. (12.)

V. Than the constant practice with no knowledge, knowledge is better. Than mere knowledge contemplation with knowledge is better. To such contemplation, *i.e.*, to contemplation with knowledge for some ends, renunciation of fruit is preferable, *i.e.*, contemplation without any attachment to fruits is preferable. *Than renunciation, &c.*:—than contemplation without the desire of fruits, the direct realisation of the Lord is greater. *Then*, after realisation *Santi*, *i.e.*, peace eternal, *viz.*, Moksha results. (12.)

A. Some qualifications besides those given in verse 6 are given in detail in the following verses.

He who does not think evil to any being, who is friendly and full of compassion, without attachment and egoism, equal (possessing equanimity) under pleasure and pain, and is forgiving, ever content and practising the yoga of duties and contemplation, with the mind restrained firm in conclusions, who with the mind and reason (Buddhi) entrusted to Me becomes My devotee,—he is beloved of Me (13-14.)

V. *Firm in conclusions*: whose conclusions with regard to truth are not assailed by doubts as to their accuracy. (13-14.)

And he of whom the world is not afraid, who is also not afraid of the world, and who is free from joy, anger, fear, and agitation of mind,—he is beloved of Me. (15.)

Joy (*Harsha*): an ardent desire for what is unrighteous.

He who wants nothing, is pure, capable, indifferent, untroubled, renouncing every undertaking becomes My devotee,—he is beloved of Me. (16.)

V. *Who wants nothing*:—Except the grace of the Almighty God. *Pure*: in and out. *Capable* (*Daksha*): able to discharge the godly duties well. *Indifferent*: overlooking good or evil that another may do. *Untroubled*: without feeling any pain at the malignity of others. *Renouncing every undertaking*: (1) renouncing every undertaking which may not please the Almighty Lord Vishnu; (2) renouncing Abhimana or his own agentship in every undertaking; (3) renouncing the fruit of every undertaking; (4) offering every undertaking for the acceptance of the Lord. (16.)

A. In the previous stanzas the use of the participial adjectives might be mistaken as referring to the Bhaktas in the past only. So Sri Krishna explains the same more plainly in the following.

He who neither loves nor hates, nor grieves nor desires, who renounces both the auspicious and the inauspicious, and is full of devotion to Me, he is beloved of Me. (17.)

V. *Neither Loves, &c.*: the negative added to the present-tense gives the sense of 'never'. *The auspicious*: except knowledge, devotion, *Vairagya* (renunciation), &c. (17.)

Equal to the friend and foe, also in honour and dishonour, the same under heat and cold, pleasure and pain, destitute of attachment; (18.)

He for whom praise is equal to reproach, who being silent is satisfied with something or other, who without any fixed abode is of unshaken conclusions and full of devotion, that man is dear to Me. (19.)

V. *Under heat, &c.*: feeling no exhilaration or depression from the pleasures and pains produced by the objects experienced. *Destitute of attachment*: to the fruit of action. *Aniketa* also means 'abiding in the glorious Lord '(A: Vishnu, God): *Unshaken conclusions*: conclusions not shaken by fallacious reasoning.

The repetition of the expression 'My devotee' conveys that devotion should preponderate over all other virtues recommended here. The equality that is often mentioned here consists in the absence of joy, &c. (19.)

A. Sri Krishna concludes by stating that he who combines in himself all the aforesaid virtues together is most beloved of Him.

Now those *Bhaktas* (devotees) who with faith earnestly adopt this course leading to *Dharma* and immortality as stated above, I being their supreme object, those devotees are most beloved of Me. (20.)

V. *Dharma*: supporter, the Lord; hence figuratively duty or righteousness is also called Dharma. *Dharmya*: what leads to Dharma. *Amrita* is used in the sense of what leads to immortality. (20.)

Thus ends the Twelfth Adhyaya of the Upanishads of the Bhagavad Gitâ entitled "*the Bhakti Yoga.*"

THIRTEENTH ADHYAYA.

This Chapter is devoted to summarising what has been taught in the first twelve chapters. To the close of the sixth chapter means to knowledge and wisdom is treated of. In the second especially, the soul has been shown to be of eternal existence. In the Adhyayas 7 to 12, the nature of the Supreme Being has been described; especially in the Seventh the Kshetra or the abode of the Supreme Being has been treated of. The information thus scattered in different corners is collected to facilitate its easy grasp and presented in the form of reply to Arjuna's inquiry.

Arjuna said: Prakriti and Purusha, Kshetra and Kshetragna as well, Gnana and Gneya, (all) this, O Kesava, I wish to understand. (1.)

V. *Purusha*: the soul. *Gnana*: that which leads to knowledge. *Kshetragna*: the knower of Kshetra. (1.)

A. From the foregoing it appears that a knowledge of the nature of the glorious Lord is *the* means to Mukti and so its treatment is necessary and proper. Why should Kshetra be described as seen from verse 6? The question is not correct. The necessary knowledge is of the Lord as Kshetragna and towards such knowledge it is necessary to know Kshetra first. Accordingly Kshetra, is named and Kshetragna is pointed out to be the Lord.

This body, O Kaunteya, is called Kshetra; *him* that knows this they call Kshetragna,—*they* that know it. (2.)

V. *This body*: Avyakta, Mahat, Ahankára, &c. The Lord being present in these (Kshiyate: is being dwelt in), Kshetra is so called, because Kshetra = that in which He is present. *That knows this*: this Avyakta, &c. Those who know what

Kshetra is, call *Him* Kshetragna, *Him* who present in this body, &c., knows everything about them. The word *Sarira*, is here used to denote Avyakta and its modifications, because Avyakta becomes modified into a body with which Jiva is invested and which is the source of all his trials and sufferings. The etymology being *shar* : pain, from the root *shri* ; and *Ira* : that which gives. From this explanation it will be seen how the term Sarira is made to convey all that is meant by the word Kshetra and it does not denote a part of what is meant by Sanghata in verse 7. (2.)

A. Since Jiva also seems to know something of Kshetra, is he also to be taken by the term Kshetragna ? In reply Sri Krishna says :

And know Me alone as Kshetragna in all Kshetras, O Bharata, the knowledge of Kshetra and Kshetragna is concluded to be *the* knowledge of Me. (3.)

V. *In all Kshetras* : in Avyakta, &c. *The knowledge of Me* : the proper and correct knowledge with regard to Me. By the expression 'in all Kshetras' this is implied ; *viz.*, that the Avyakta and its modifications spoken of as Sarira are also called Kshetra because the Almighty Lord *dwells in* them.

What is that Kshetra, what properties it has, what is it the modification of, and from whom it derives its activity (impulse), who He is, of what great power He is,—(all) this briefly hear from Me. (4.)

V. *That Kshetra* : which has been so called on account of the Almighty dwelling therein ; which has been also called Sarira, on account of its being the source of trial and suffering through the corporeal body, its effect. *Yat* (going), at the end of the first half, is the present participle from the root, *i.e.*, to go. *Who He is* : *He*, the impeller. (4.)

A. To ensure belief it is pointed out that the information offered is supported by author.

By Rishis it is sung in many ways; by the different Vedas also separately and thoroughly proved to be true; by the words of Brahma Sutras full of reasoning. (5.)

A. The first two questions are replied in the following.

The great Bhutas (elements), Ahankâra, Budddhi and also Avyakta; the organs one and ten, and the five objects of sense. (6.)

V. *The great elements*: the well-known five: ether, air, fire, water, and earth. *Ahankara*: also implies Mahattatva. Both these are principles of matter next in order to the three Gunas. *Buddhi*: a special inner faculty. *Avyakta*: the root principle of matter composed of Satva, Rajas and Tamas. The organs are ten, five of sense and five of action; and the one is Manas or the mind, the master-sense. *The five objects of sense*: sound, touch, colour, taste and smell. The Bhuta, &c., should be taken as class names connoting different communities of attributes. That is, the terms are so chosen as to convey the essential attributes of the things along with their denotation. In ordinary language these terms name the things and also tell us what their peculiarities are. (6.)

A. The question about the modifications or *vikaras* of Kshetra is answered thus:

Desire, aversion, pleasure and pain,—the body, intellectual pervasion, courage: now this Kshetra is briefly described along with its *Vikaras* or modifications. (7.)

V. It being necessary to know the presiding deities over the Bhutas and modifications, they are given in the commentary thus: Ether—Vighnesa; Air—Marichi born of Mukhya Vayu; Agni—the god Vanhi; Water—Varuna; Bhumi or Earth—goddess Dhara; Ahankara—Siva; Mahattattva—Brahma; Buddhi—Uma; Avyakta—Sri or Lakshmi; Of the senses the mind is presided over by Skanda, the ear by the

Moon, the touch by Marut, the son of Vayu, the eye by Surya, the sun, the tongue (taste) by another form of Varuna, the nose or the organ of smell by the two Asvins, Vak or speech by Agni, the hands by two Maruts, sons of Vayu, feet by Yagna and Sambhu, sons of Sachi, *Payu* by Yama; *Upastha* by Siva and Manu. In the five objects of sense there are five sons of Siva. Desire, Sri and Bharati; aversion and pain, Kali and Dwapara, Dhriti or firmness, Sarasvati and Bharati; Chetana or intelligence, Sri. Other souls are connected with the body or Sanghata. Sanghata means collection or combination, *i.e.*, of all the above mentioned principles. Hence it means the body. These presiding deities and souls are also included under the denotation of the word Kshetra; for the Almightly Ruler abides in them also and directs them. (7.)

A. Before explaining the point "From whom it derives its impulse," it is necessary to understand "who he is and what his powers are." But the explanation of the latter points not being easy to grasp, some steps necessary for obtaining a knowledge of the omnipotent Lord are first shown in the following five verses.

Absence of self-praise, absence of pretentiousness, harmlessness, forbearance, straightforwardness, service of preceptors, purity, steadfastness, especially restraint of mind. (8.)

Absence of attachment to the objects of sense, absence of pride, constant perception of the misery and evil of birth, death, old age and disease. (9.)

Absence of attachment, absence of intense attachment to sons, wives, houses and other things; on the coming of the desirable and the undesirable, to regard them always equally; (10.)

And devotion to Me, which, not directed to any other, is unswerving; dwelling in a secluded and holy [sp]ot; absence of delight in the society of people. (11.)

To be always bent upon the knowledge of Atman, to inquire into Sastras leading to direct realisation; this, it is said, is knowledge; what is other than this is no knowledge. (12.)

V. (8) *Dambha*: pretentiousness is to show oneself to be important or great when he knows himself to be little. *Straight-forwardness* (Arjava): to be the same in thought, word and deed in the practice of virtue (in his course of righteousness). *Service of preceptors*: to attend upon, to worship and be serviceable to men of great wisdom. *Purity*: both in and out, *i.e.*, to cleanse one's body with water and earth as laid down in Smritis and to keep the mind engaged in pure thoughts. *Steadfastness*: not swerving from the path of virtue on account of fear, &c.

(9) *Absence of pride*: absence of delusion caused by thinking that he possesses high qualities.

(10) *Absence......intense attachment*: These are two stages of the same attachment, differing in their effect. *On the coming of......equally*: to be without exultation or dejection when the desired end is attained or lost or when the undesired evil befalls him.

(11) *Not directed to any other*: not referring to Ramâ, Brahma or any other by thinking them supreme. That is, the intensity of devotion to the Lord should be secured by clearly seeing that no other is supreme, and Ramâ, Brahma and all others are only the attendants of the Almighty Lord. Hence the devotion becomes unswerving.

(12) *Tattvagnana*: is the knowledge of truth, *i.e.*, the direct realisation of the Lord; for this purpose *Darsana*, study and investigation. *This*: all the twenty attributes enumerated or collectively referred to by the pronoun. *Knowledge*: that which leads to knowledge. *No Knowledge*: no means of arriving at the true knowledge.

Or the pronoun *this* may refer to the last step, the direct realisation; then the word 'knowledge' is used in its simple abstract sense. In the last clause the word knowledge

should be taken in both the senses. Similarly the last step is the direct realisation and for that purpose the study of *Sastras* leading to it. (8—12.)

A. Having thus shown what knowledge and its meanings are, Sri Krishna goes on to show "who He is that should be known and what His powers are."

What I shall declare as the thing to be known, having known which one attains Moksha (immortality), is the perfect Brahman, destitute of all that has a beginning; it is called neither Sat nor Asat. (13.)

V. In the second clause 'having known which, &c.' is intended to interest the student in the subject matter. *Perfect Brahman, &c.*: is the answer to the query 'who He is?' When it is named Brahman, the thing is of course known. When it should be said, 'It is I' the statement in the third person is like the one in the Eighth Chapter meant to be so interpreted as to yield the same sense; *i.e.*, that the speaker Sri Krishna is Himself Para Brahman. The other epithets to Brahman indicate the answer to the question, 'What His powers are." *All that has a beginning*: the body, the organs, &c., *i.e.*, Brahman is destitute of the material or non-intelligent body, organs, qualities and action.

To prevent the mistake that the Lord also is one of the things denoted by *Kshetra* and to show for what special reason He is spoken of as Kshetragna, the last clause is added. That Brahman is not Sat or manifested effects of Prakriti composing the world; nor Asat or unmanifested cause, *viz.*, Prakriti. That is, Brahman is entirely different from the subtle material cause, *viz.*, Prakriti in its causal state as well as from the manifested or gross things of the world.

The terms 'Sat' and 'Asat' may also be taken in the sense of Mûrta and Amûrta (*vide* Appendix.)

A. How does Hari altogether differ from the world and why?

Everywhere it has hand and foot; everywhere it has the eye, head, and face; everywhere it has the ear; it remains encompassing all in the world. (14.)

V. *Everywhere*: in all its members, *i.e.*, at every point of space which Brahman pervades. 'It has hand and foot' means it has the power to accomplish what hand and foot can; for instance, Balarama and Krishna said to be Sukla and Krishna Kesa of the Almighty Lord are observed to display omnipotence, &c. So everywhere it has the power of seeing, and so on.

Brahman perceives every object by every member, and does everything similarly. Or it may be expressed thus. The hands and feet, the eye, the head, &c., of Brahman are at every point, in all places doing everything and encompassing all. Even within an atom Brahman pervades and there He exists with hands, feet, &c., on such a minute scale that they are all minuter than an *atom*. Besides, Brahman pervades everything with innumerable forms. (14.)

It illuminates the powers of all the senses; it is destitute of all the organs (formed of Prakriti); it is unaffected, it enjoys everything (devours everything), [it supports everything], it is without qualities (of Prakriti); and it enjoys all excellence (*i.e.*, all excellent qualities.) (15.)

V. *Unaffected*: by the consequences of any activity; for Brahman is perfect and does nothing for its own sake. (15.)

It is inside and outside all beings; it is unmoving as well as moving; being very subtle it is incomprehensible; it remains far and near. (16.)

V. *Unmoving*: incapable of being changed, *moving*: everywhere, *i.e.*, all-pervading. *Being very subtle*: being a substance which does not offer resistance to other things coming in contact with it; hence it is not comprehended or even perceived. Being everywhere it remains both *far and near*. (16.)

Undivided it is in all the separate beings as if it were a divisible thing; it is the support of beings, it is the swallower and the producer. It is to be known as (such). (17.)

V. *As if it were, &c.,*: to the ignorant Brahman seems divisible matter, not really divisible. *The swallower*: of everything during Pralaya or destruction of the world. *The producer:* the creator; the period for creation returning.

It is also called the light of lights; one that is beyond Tamas, wisdom, the known, the goal of knowledge, and it is seated in the heart of all. (18.)

V. *The light of lights*: that gives light even to the great luminaries Sun, Moon, &c., *Beyond Tamas*: (1) not subject to the influence of Avyakta or Prakriti, (2) not subject to Mrityu or death or ignorance. *Wisdom*: a shining one. *The known*: that which knows itself. This epithet may also apply to the soul, but the self-realisation is in the gift of the absolute Lord.

In reply to the common objection that the same thing cannot be the knower and the known it may be noted that the supreme nature of the Lord makes it possible. Hence His glory. *The goal of knowledge*: the thing to be reached by means of Aparoksha Gnana or direct realisation. *It is seated ......all*: for the sake of facilitating contemplation (*vide* Sutra —). Since the all-pervading Lord is declared to assume forms more minute than an atom, the epithet, *moving* in 16 is also intelligible. (18.)

A. In concluding the teaching, the knowledge of it is extolled thus:

Thus Kshetra as well as Knowledge and the Thing to be known have been briefly declared; My devotee having well understood this becomes fit to take his stand on Me. (19.)

V. *Kshetra:* it has been explained as the great elements, &c. The changes caused by it have been given as *desire, &c.*

The term Knowledge here means knowledge as well as the means to it. The means has been stated as the absence of self-praise, &c. The immediate step for direct realisation has been mentioned as the study of Sastras. Similarly the Gneya has been briefly explained. (19.)

A. When the nature of the Impeller has to be explained after stating His glory and power, it is necessary first to know what the impelled is, so that the Impeller may be known. Purusha, &c., included under Kshetra being the impelled are now explained.

Prakriti and Purusha, know both these to be destitute of beginning. Know thou the modifications and qualities to be born of Prakriti. (20.)

V. This is the detail to be given with reference to the question "of what description the Kshetra is." The present details might have been given after the verse 6. But they have been reserved to this place to facilitate the understanding of the nature of the Impeller. By the term Prakriti are to be taken the twenty-five principles or Tattvas enumerated above. By modifications, desire, &c., all the modifications of Prakriti. By Purusha Jiva is meant here. Similarly whatever is born of Prakriti or effected out of it or its modification, *viz.*, Satva, Rajas and Tamas are to be understood as such. The drift of the whole is: All intelligent and non-intelligent beings other than the Supreme are included under the impelled.

Another interpretation. Prakriti denotes both the intelligent and non-intelligent Prakriti. Purusha denotes both the soul and the Supreme Being. All these are to be understood as eternal. The modifications and the qualities should be known as the effect of Prakriti. (20.)

A. How the Vikaras or modifications are the effect of Prakriti is shown in the following.

Prakriti is declared to be the cause, the effect (the body), the instruments (the organs), the agentship (in the soul). And Purusha is declared the cause of the soul's experiencing pleasures and pains. (21.)

V. *The agentship (in the soul)*: the power which the soul has in making use of the body and the organs he is invested with. *Of the soul's experiencing, &c.*, of the experience which the soul has by realising the pleasures and pains as his own. *Purusha*, the glorious Lord brings about such experience to the soul.

Hari, the cause of all, is no doubt also the cause of the soul's body and the organs and of his being an *agent*; next similarly the intelligent Prakriti is also the cause of bringing to the souls the experience of pleasure and pain. However the intelligent Prakriti's activity towards this is very limited, much more limited than the activity in respect of producing the body and the organs and in enabling the soul to work with them. Hence with reference to the greater proportion of her own activity in this sphere the distinction is drawn; and Purusha is especially declared to be the cause of the various experiences. This idea is suggested by the repetition of the predicate twice over.

Another interpretation. (Non-intelligent) Prakriti is the cause in modifying itself into the body and organs. Purusha or Jiva is the cause or the agent in the matter of experiencing pleasures and pains. (21.)

A. It has been said that Jiva enjoys pleasure and pain, being related to the body and the organs, the product of Prakriti, and that Deva and Devi impel them. But all this does not seem sensible; for the relation of Deha or body and spirit, &c., is a mere illusion. To refute this view Sri Krishna says:

Purusha (Jiva) standing in Prakriti indeed experiences the qualities or the results proceeding from Prakriti; the attachment to the qualities (Satva,

Rajas and Tamas) is the cause for his going through births in good and evil wombs. (22.)

V. *Standing in Prakriti* : imprisoned in the body and the Organs, the product of Prakriti. *The qualites......from Prakriti* : pleasures and pains resulting from the bondage of Prakriti. By the particle *Hi* (indeed) is indicated the relation of the body and the soul and the consequent experience are matters of unmistaken observation. Hence they cannot be mere illusion. The latter half shows how the pure Jiva has come to be in Prakriti. (22.)

A. The attachment to Satva, &c., is after all a mediate cause of Jiva's passing through good and evil wombs. Even there the absolute cause is the Lord Himself. This is stated in the following :

Paramatman (the supreme intelligence), the omnipotent Lord, is the Providence that impels, the most exalted witness, the support, enjoying the good essence of all action ; so He is called Purusha and He is even declared to be in this body and is far different (from it). (23.)

V. *Anumanta* : (1) he who constantly considers what has to be done ; (2) he who impels with forethought and according to his pleasure. *Upadrashta* : Upa = exalted above all others ; Drashta = one who sees, a witness. *He is even,...... body*, *i.e.*, as stated inverse (3.) Briefly the answer is the Kshetra derives its impulse or activity from the Supreme Being who is the most exalted witness, &c. (23.)

A. What does the knowledge of Prakriti and Purusha lead to ?

He who knows this Purusha and Prakriti together with their characteristics, in whatever state he may be,—he is not born again. (24.)

V. *He who, &c.* The eligible who knows by study and precept the Supreme Being and the soul on the one hand

and the intelligent and the non-intelligent Prakritis on the other, together with their powers and peculiarities, and then directly realises them all,—he does not again suffer the pains of birth, *i.e.*, he attains Moksha even if he should have strayed from the path of virtue (*Vide* Sutra). (24.)

A. What is the important step towards seeing the Supreme Person, &c.?

By means of contemplation some see Atman through Buddhi in their own body; some others by means of Sankhya; and still others by means of Karma or duties. (25.)

V. Some who have studied and thought directly enter upon the course of meditation and see Brahman within their own body. Those that have not attained that stage or are unable to contemplate at once first try to obtain the knowledge of the Lord from the Vedas—which knowledge is here denoted by the term Sankhya—and then resort to contemplation and see Brahman. Thirdly, those that have no study whatever perform duties, thereby acquire knowledge and ability to contemplate, and then see Brahman.

Another interpretation. Some (Rishis) having known Hari by their inborn light of wisdom as well as by study see Brahman in their heart with their mental eye, and directly realise Him.

The force of 'some' is that some sages like Narada see Brahman both within and without. Some others, *i.e.*, the gods see Atman by means of their inborn and glorious wisdom; contemplation being unnecessary and the grace of the Lord having shone upon them, they see the Lord within and without. Still others, *i.e.*, the foremost of Kshatriyas and Princes by means of Karma, *i.e.*, Aswamedha and other sacrificial duties, together with some study and innate wisdom always think on the Almighty and directly see the Lord who is pleased to present Himself at the sacrifices to accept their offerings. In the latter cases study and the innate wisdom being very limited are not directly mentioned. (25.)

But the rest (men) who cannot thus know, hear (learn) from others and contemplate, and even those devoted to learning and the knowledge by study surely cross over death (Samsâra.) (26.)

V. Men have not the strength of inborn wisdom; they study Sastras, and learn from others the nature of the Lord and contemplate Him. Their inborn light being little they must hear and study a vast deal, and thereupon they surely cross over Samsara. (26.)

A. The description of Prakriti, Jiva and Iswara is resumed in the following:

Whatever being, moving or unmoving, is born, know thou, O Chief of Bharatas, it is from the combination of Kshetra and Kshetragna, (the intelligent Prakriti and the Supreme Lord). (27.)

V. This is also an explanation of saying that the Lord is the independent and absolute cause of the soul's passing through different births. (27.)

A. In verse 3 the Lord has declared Himself as being present in every body. But this is not acceptable; for if He were, the bodies differing in several respects, there must be difference in the forms of Hari present in them, and dwelling together with the suffering soul He might also be subject to suffering. To refute this objection Sri Krishna says:

He sees (the truth) who sees the Supreme Ruler standing in all beings to be the same, and sees Him within the perishing to be unperishing. (28.)

V. *In all beings*: that are different from each other as lower and higher, inferior and superior. *The Supreme Ruler*: one who is of incomprehensible powers. *To be the same*: to be subject to no difference whatever; to be everywhere the same Supreme Being, perfect in all excellent qualities. *Within the perishing*: within the beings subject to the evils of pleasure and pain, birth and death, &c. *Unperishing*: not

subject to such evils. He who perceives Brahman to be such though present in all beings, is the one that has true perception or wisdom. (28).

A. The importance of seeing Brahman equal in everything is pointed out thus:

Indeed, seeing the Lord well-seated everywhere to be the same, he does not ruin his own self with his own Buddhi or thought; thence he attains the highest goal. (29)

V. *Well-seated*: present everywhere as the perfect. Brahman, full of all excellence and destitute of all defect *Does not...self*: does not pave his way to hell. *Thence*, &c.: from such correct knowledge he goes to Mukti. (29.)

A. If the Supreme Ruler is independent of Karma, the sole cause of the souls' passing through different wombs then there is partiality attaching to Him. But if He acts relatively to Karma, then He is not the sole cause. For the Agent of that Karma would have to be granted a separate and independent existence. To refute the objection Sri Krishna says:

And he sees who sees that all actions performed are begun and done by the Lord Himself and also that Paramâtma (the Lord) is without a maker. (30.)

V. *Prakritya*: is an indeclinable past participle from Pra,+ Kri (to begin). The idea is: the Lord has under His control both Jiva and his Karma. At particular times He brings into play some past Karma of the soul and makes him act according to its force. Thus all actions are under the direction of the Lord who has no maker, superior to Himself. He who sees the Lord to be such is the man of true understanding.

Another interpretation. Now the result of knowing the Lord to be the absolute cause as stated in verse 23 is given. Now Prakritya is the instrumental singular of Prakriti. As before 'and' (Cha) implies the expression 'by

the Lord.' To translate again : He who sees all actions are brought about by the Lord through the instrumentality of Prakriti and sees that he is no independent agent,—he is the man of true perception and he will ere long see the Lord Hari (*Vide* Sutras——).

Hari is absolute ; there is no maker above Him ; there is no partiality or cruelty attaching to Hari since He does and causes everything to be done according to the previous Karma of each soul, the existence of which lies in His power (*Vide* Sutra——). (30.)

A. It is necessary to know the Lord not only as the impeller of everything but, according to Sutra, also as the support of all, &c. This is said in the following verse.

When he properly perceives the separateness of souls from each other and from Hari, and the soul's abiding in the One (*i.e.*, in Hari alone) and from Him alone the expansion,—he then attains to Brahman. (31.)

V. *From Him......Expansion* : the origination of all beings from the Lord only. *Properly perceives* : properly : according to the gradation and peculiarity of origination in each case. (31.)

A. It has been said that, though present in every being, the Lord is unperishing. But it seems the connection with body might bring about change, decrease, &c. But Sri Krishna shows the reason for the absence of any such change or attachment to consequences.

Being beginningless and free from the three Gunás, Satva, &c., this Paramatma is changeless ; though present in the body, O Kaunteya, He neither does, nor becomes attached to the consequences. (32.)

V. Though this Paramatma of whom we have been speaking is present in everybody, He is not subject to any change, since He has no beginning and is not limited in power by the three Gunas ; neither is He affected by any

anxiety, pain or misery. He is said to do nothing, for His action is not like that of any finite being.

The reason that He has no beginning should be qualified by the clause 'He who is a positive existence.'

"All this indeed is Brahman," "Purusha alone is all this:" These and similar statements seem to convey that Vishnu is identical with all the intelligent and non-intelligent existences, a view adopted by many thinkers also. In the face of this how to understand the separateness of Vishnu from all other beings? In reply Sri Krishna points out with a reason that such a view arises from want of correct insight into the spirit of Srutis. Now one of the negatives is to be construed with Sarirastha. The ideas are as follow.

This Paramâtma is not even Sarirastha, *i.e.*, is not the Jiva who attached to the body experiences pleasure and pain, &c. When He is not even the dweller of the body, certainly He is not the non-intelligent body or *matter*. Whence is this? For He has no beginning, *i.e.*, the beginning of receiving a corporeal existence like Jiva. Being free from the three Gunas He is not subject to the decay or change affecting that body. He *does* everything for, He is the doer of all; but He is not attached to the fruits: so He is not the enjoyer of the consequences. But all these circumstances are reversed in the case of the Jiva. For instance, as the Sutra says, 'While the Lord does act, but is not assailed by the results, the Jiva having no independent activity does not act, but acting under the direction of the Lord, is subject to the experience of the consequences. (32.)

A. The absence of any influence of the results upon the Lord is illustrated in the following.

Just as Akasa present everywhere does not become affected by reason of its subtle nature, so also Atma (Paramatma) is unassailed though in every kind of body. (33.)

V. *Akasa* being subtle, *i.e.*, an unresisting substance does not become affected wherever it may be. So Paramatma

may be present in the body of a superior being or in that of the inferior; wherever He be, that has no influence upon Him. (33.)

A. In the following is illustrated the importance of Kshetragna who, it has been taught, should be known to be the glorious Lord, along with Kshetra, &c.

Just as the one sun illuminates all this world, so also the one Paramatma dwelling in Kshetra illuminates all Kshetra, O Bharata. (34.)

V. *Kshetra*: both the intelligent and the non-intelligent entities other than the Supreme Being. (34.)

A. Sri Krishna concludes the topic of the chapter declaring also the fruit of the knowledge inculcated herein.

Those who perceive by the eye of wisdom such difference between *Kshetra* and *Kshetragna* and who understand *That* from which the souls obtain release from the Bhutas and Prakriti,—those attain to the Highest. (35.)

V. *Bhûta Prakriti Moksha*: may also be taken to mean that by which release is granted to the Bhutas. (Jivas) from Prakriti (mundane bondage). That is, the knowledge of the presiding deities, &c., as detailed herein above is also a step towards release. Those who know that and practise attain to the Highest, *viz*, Brahman. (35.)

Thus ends the Thirteenth Adhyaya of the Upanishads of the Bhagavad-Gitâ entitled 'the *Kshetra—Kshetragna Yoga.*'

FOURTEENTH ADHYAYA.

In verse 49 of the Second Adhyaya the means of knowledge being promised to be taught to the end of the Sixth Chapter the performance of duties and contemplation with the accessory steps were treated. The accessory steps are discussed at greater length and elucidated in the following five chapters.

Only when the nature of the mundane bondage is distinctly seen, an explanation of the means for release and how it should be practised can be usefully given. The bondage is brought about by the three Gunas as stated in the latter half of the verse 22, of the preceding chapter. Therefore the state of being subject to the modifications of the Trigunas together with an explanation of the birth of beings brought about by the combination of Kshetra and Kshetragna and the means of getting released from such bondage are the topics of this chapter.

Traigunya has been briefly stated in Chapter III, and it is here described more fully.

To make the subject interesting to the pupil, its importance is mentioned to begin with.

The blessed Lord said: Once more I shall tell thee of the foremost knowledge of all kinds of knowledge; having known which all the contemplatists (wise men) have attained the highest good from hence (Samsara). (1.)

Having embraced this knowledge they have become like unto Me. These are not born even during creation; nor do they suffer pains during Pralaya (dissolution of the world). (2.)

A. Sri Krishna imparts the promised knowledge.

My consort is Mahat-Brahma (the intelligent Prakriti). In *that* I place the germ. Thence comes the birth of all beings, O Bharata. (3.)

V. *Mahat-Brahma*: the great intelligent Prakriti. *Yoni*, *Bharya*, wife. *In that*: in the intelligent Prakriti. *I place the germ*: the germ are the souls joined to twenty-four Tattvas issued out of Myself and placed within the womb of the intelligent Prakriti. There the souls obtain birth which consists in their being joined to a body formed out of the twenty-four principles (*Vide* Sutras). (3.)

A. Not only in the first creation these two, Para Brahman and Mahat-Brahman, are the causes, but they are always.

To (all) those bodies which, O Kaunteya, are born of all classes of beings, Mahat-Brahma is the womb, and I am the father that lays the germ. (4.)

A. He who perceives himself to be bound down,—he should himself enquire, know and adopt the means of liberating himself. So to kindle the spirit of enquiry necessary for knowing the means and adopting it, Sri Krishna describes how the three Gunas have forged the bonds.

The Gunas produced out of Prakriti, namely, Satva, Rajas and Tamas tie down the undecaying dweller of the body in the body, O Mighty-armed. (5).

V. *Produced...Prakriti:* produced by differentiating, and brought out in part from the non-intelligent Prakriti; also produced at the time of creation through the agency of the intelligent Prakriti who divides the matter into these three principles by the process of differentiation. The Gunas or the qualities are called Satva, Rajas and Tamas respectively for the reason that they are the causes of good tendencies, of making the creation beautiful, and of fatiguing the soul. The presiding forms of the intelligent Prakriti over these are also called Gunas : are : Sri,

Bhu and Durga. These three bind the imperishable Jiva to the body. Though all these three forms are the cause of this bondage, Sri is especially the cause in the case of the gods, Bhu presiding over Rajas, is of human beings, and Durga ruling Tamas is of Daityas. By the expression 'in the body' the released souls are excluded. (5.)

A. The work of Sri, Bhu and Durga is explained in the following three verses.

Of these, Satva, being pure, enlightening, and the absence of disease, binds (the soul) with the attachment to happiness and with the attachment to wisdom, O sinless one. (6.)

V. *Satva:* the Satva principle of matter and Sri its ruler. *The absence of disease:* that from which disease and other sufferings flee. *Enlightening:* giving the knowledge of truth. (6.)

Rajas, know thou, to be in the form of Râga or passion and the source of desire and attachment; O Kaunteya, it binds the dweller of the body with the attachment to action. (7.)

V. *Trishna:* the desire or hope in the form 'May I possess this,' 'May this be mine.' *Rajas:* the matter and the deity Bhu. *In the form of Râga:* in the shape of arranging the things created. *It:* both the intelligent and the non-intelligent. *The dweller, &c.:* the human soul.

Whereas, know thou Tamas to be the source of ignorance, the delusion of all embodied beings; it binds them down, O Bharata, with carelessness, indolence and sloth. (8.)

V. *Tamas:* matter and the deity Durga. *The delusion:* the source of delusion. *It:* both the intelligent and the non-intelligent. *Binds them:* them, the Daitya class. (8.)

A. The nature of Satva, &c., is shown to be permanent,

Satva puts one into bliss; Rajas into action, O Bharata; whereas, Tamas enveloping knowledge puts one into heedlessness also. (9.)

V. As before Satva, &c., denote both the matter and the deity. *Also :* includes indolence, &c. *Enveloping knowledge :* obstructing the power of mind to know the truth. (9.)

A. If all the three Gunas form the cause of bondage in all cases, how is it that the effect of one particular Guna alone is seen in each case? In answer it is pointed out that the observation is due to the preponderance of the one or the other quality.

Satva remains overpowering Rajas and Tamas, O Bharata; Rajas also overpowering Satva and Tamas; likewise Tamas overpowering Satva and Rajas. (10.)

V. By the Lord's will Satva may in certain cases overpower the other two and display its own force. Similarly Rajas and Tamas. *Overpowering :* obstructing the force in the thing to produce a certain effect. The presiding deities remain only indifferent. (10.)

A. What is there to indicate the increase or predominance of this or that Guna? The answer proceeds thus.

When in this body there arises light in all the gates,—the light of knowledge, too,—then he should know that Satva has greatly increased. (11.)

V. *Knowledge :* of sound, &c. By the particle *too*, happiness, &c., are implied. (11.)

Greed or the desire not to spend, useless activity, performance of Kamya Karma, absence of peacefulness, eagerness to gain more, these grow when Rajas is increased, O the best of Bharatas. (12.)

Absence of light, absence of activity, inattention

and even misapprehension,—these are born, O Delight of Kurus, when Tamas is increased. (13.)

V. *Absence of light:* absence of knowledge coming through the various senses.

Such are the indicatory circumstances to know which of the qualities dominate at the time. (13.)

A. In the next is shown the difference of goal or destination reached by the different individuals, as this or that quality prevails at the hour of death.

If Satva especially prevails when the embodied one goes to dissolution, then he attains to the pure worlds of those that know the Highest. (14).

V. *Attains to the pure worlds:* attains to the pure bodies, i.e., is born in the family of the pure-spirited. *The highest:* the Vishnu. (14.)

Going to dissolution when Rajas prevails, he is born among those attached to action; and dissolved during the increase of Tamas, he is born among the classes of deluded beings. (15.)

V. *Attached to action:* i.e., to Kamya Karma or acts meant to yield some desires. *The classes of, &c.:* the races of Daityas. (15).

A. The results of the action of the Sâtvika, &c., are given in the following:

They declare that the fruit of the good deed is of the Satva nature and spotless; but the fruit of Rajas is misery and the fruit of Tamas is the absence of knowledge. (16.)

V. *The good deed:* of him who is born in the family of the wise. *Misery:* even happiness or pleasure mingled with misery becomes only misery. *Absence of knowledge:* includes all the effects of ignorance. (16.)

A. The same is further explained.

From Satva knowledge is produced; and from Rajas is produced only desire; heedlessness and delusion are from Tamas, as also ignorance. (17.)

V. *Knowledge:* of Paratattva and Aparatattva, *i.e.*, of the Supreme Being and of everything under Him. *The desire:* with regard to the attainment of Svarga, &c. (17.)

A. Though knowledge, desire, heedlessness, &c., are the product of the three Gunas, they are not the fruits or the ultimate consequences. Now these are stated in the following.

Upwards go those who are in Satva; those in Rajas remain in the middle; those in ignorance, the effect of the lowest quality, the Tamasas, go down. (18.)

V. *Upwards*: to the regions called Janoloka and those above it. The Rajasas or those that perform Kamya Karma remain in the middle, *i.e.*, Svarga, &c. *go, down*: go to hell. (18.)

A. Having thus explained the force of the three Gunas Sri Krishna prevents the possible mistake that there is nothing higher than the Trigunas.

When the seer (Jiva) clearly perceives that nothing else than the Trigunas is the modifying cause and also that (*i.e.*, Myself) which is the cause higher than the Trigunas, he attains to the state of being in Me. (19.)

V. *The cause higher*: the independent and efficient cause. *The state of being in Me*: the blissful state of resting in Me.

Another interpretation. Now the first word in the verse is Nâ = man. To translate again: When Jiva the seer perceives the Maker to be different from the Gunas, then he is man; (otherwise he is a beast). (This is not enough, but he shoulp know more). He who knows the Maker to be for higher than the qualities,—he attains to the state of being in Me: (19.)

A. Thus the mundane bondage, a mingling of pleasure

and pain, is the effect of the Trigunas. Only when they are rooted out, the bondage also will go—which the following verse declares.

The dweller of the body having overcome these three qualities that have displayed themselves in this body becomes free from birth and death, old age and misery, and attains to Amrita (*the* immortal, *i.e.*, the Para Brahman.) (20.)

Arjuna said: With what characteristics is he endowed who has overcome the three qualities. O Lord. By what course of conduct and by what means does he overcome the three Gunas. (21.)

The blessed Lord said: He does not hate light, activity and delusion, O Pandava, which have proceeded from them, nor does he desire those that have been lost. (22.)

V. Satva and other qualities are of two sorts as gross and subtle. From the gross Gunas the ordinary light or knowledge, activity and delusion proceed with regard to objects in the world. From the subtle Gunas, the knowledge, &c., of the Supreme Being and other subtle existences. Mostly he does not hate what knowledge, &c., result from the former set, nor does he wish for those that are lost. On the other hand, he who has overcome the qualities seeks the light and activity directed to Vishnu, and hates delusion in that respect.

Or the verse may bear another sense.

He does not envy the virtues in another person nor does he covet the delusion and other evils in another. That is to say, he does not wish that another should lose what is good in him and suffer evil. (22.)

A. The behaviour of the Gunâtita is pointed out.

He remains as if he were indifferent, who is not agitated by the Trigunas. He does not move, who

firmly knows that the Gunas are only acting (under the Lord's direction). (23.)

V. *He is as if he were indifferent*; but not really indifferent, since he is discharging the duties towards the Lord. He is not subject to the change which the influence of the Trigunas may produce. *Avatishthati*: firmly knows. *Does not move*: is not led to do actions which displease the Supreme Being. Thus the habit or course of conduct to be observed of the Gunatita is his constant attention only to the duties that delight the Lord. (23.)

He is one to whom pleasure and pain are the same, who is unchanged, to whom a lump of earth, a piece of stone and gold are all alike, the unloved is equivalent to the loved, to whom praise of self is equivalent to censure, and who is a Dhira (full of courage). (24.)

V. To all these predicates *mostly* should be added except the last. *Pleasure:...same*: pleasure arising from objects being fit to be abandoned as much as pain. *Unchanged*: unperturbed in mind. Similarly gold and other things being fit to be eschewed are compared to those which are ordinarily avoided or neglected. The last clause furnishes the reason how he is able to do so.

Another interpretation. All the epithets are meant to describe what state of mind he preserves in his devotion to worship the Lord Vishnu. The idea is whether pleasure or pain befalls him, whether he gains or not, whether it brings the desired or not, whether he is censured or praised for it, he is always the same in his devotion to Vishnu and does not abandon His worship. Now Dhira, means endowed with perfect insight into the glories of Vishnu. *Who is unchanged*: who does not swerve from the Lord's duties (24.)

He who is the same when honoured or disregarded, the same whether friends or foes are acting, and who has given up all undertakings,—he is

called Gunatita, *i.e.*, one that has overcome the influence of the three gunas. (25.)

V. *The same, &c.* : equally devoted to the Lord under all circumstances. *Who has given up all undertakings* : who does not for any consideration whatever undertake or propose to do things which are not the duties towards the Supreme Being (Vishnu). This has been in a general way stated by the expression '*he does not move*' in verse 23. To emphasise the same this epithet is added indicating no worldly profit could induce him to such action. (25.)

A. The question 'How does he overcome the Gunas' is answered in the following.

He who worships Me also by means of unswerving devotion overcomes these Gunas and becomes fit to attain to the State of Brahman, (or to attain the state of being *in* Brahman). (26.)

V. *Overcomes these Gunas* : overcomes the bondage produced by the three Gunas and the deities presiding over them. The term Brahman here is used to denote the intelligent Prakriti. *To attain.........Brahman* : to be as beloved of the Lord as that Prakriti is (or to enter and remain) in that Prakriti till Moksha. (26.)

A. Gunâtita should be only going to Brahman, the Supreme Being. What does it mean if he is said to go to the intelligent Prakriti? It is pointed out that going to her is going to the Lord Himself, for she always rests on the Lord.

I am indeed the support of Brahman (Maha-Lakshmi), the intelligent Prakriti and the undecaying immortalised souls after release, of the eternal Dharma and of the most exalted state of bliss. (27.)

V. *Eternal* : of undiminishing results. *Dharma* ; duties performed without any desire of fruits or motive. *Ekantika* : which in a scale of gradation is the one supreme step, *i.e.*, the most exalted, unequalled state of blessedness, unmixed of

misery. Thus having reached Lakshmi inseparable from Me one has reached Me. All this is said in order to inculcate that the attainment of Mukti by the Gunâtîta is only through Lakshmi; through her grace he finally goes to the Lord. (27.)

Thus ends the Fourteenth Adhyaya of the Upanishads of the Bhagavad-Gitâ entitled 'the *Prakriti Gunatraya Vibhaga Yoga*.'

FIFTEENTH ADHYAYA.

In the thirteenth Adhyaya Prakriti, Mahat, Ahankara and other *Tattvas* which are denoted by the term Kshetra and constitute the world have been treated of as the causes of Samsara. The knowledge of the Lord, &c., have also been treated as the means of freeing oneself from the Samsara. Both these subjects are again taken up here for further elucidation. Though this has been done in the preceding Adhyaya, it has been done but partially in describing the course of the three Gunas. On the other hand, this chapter collects together all the points and illustrates the nature of the world, inclucates the wish to cross the Samsara and details the means to him who seeks it. Hence its place after the Fourteenth chapter. Thus there are two topics, the detailed description of the means; and the incidental description of the Lord's glory.

The nature of the world is described to begin with.

The blessed Lord said : That which the wise call the indestructible Aswattha, whose roots are *the High* and the branches are *the Low*, whose leaves are the Vedas,—he who knows *that*, understands the Vedas. (1.)

V. *The High* (*Ūrdhwa*). the supreme ones, *viz.*, Vishnu, the intelligent and the non-intelligent Prakritis. Vishnu is the Supreme Being. The intelligent Prakriti is the highest of all the dependent existences. Prakriti (non-intelligent) is the highest existence of all the non-intelligent things. Hence these three are spoken of as the high. And they are the roots or the supports of the world-tree even as the roots are to a tree. As the deity Earth is to the tree, so is Vishnu to the world-tree a separate root or support. The non-intelligent Prakriti is its support, because the three *gunas* are the constituents of the tree. The intelligent-Prakriti presid-

ing over the Tree is also its root, even as the root-portion of a tree is.

The Low (*Adhas*): the things inferior in rank to the aforesaid three, *viz.*, the five Bhûtas: Mahat, Ahankara, Buddhi with their presiding deities. These are like unto the branches of a tree. *Indestructible*: it is not completely destroyed or annihilated, the same state of things being repeated in every cycle of the world. It is called Aswattha because it does not remain to-morrow just as it is to day, *i.e.*, it presents constant change in itself though not as a whole. A tree is seen to bear fruits after it has put forth leaves. So the Vedic hymns are spoken of as the leaves of the World-tree, since by means of them it bears the two fruits: Kama and Moksha. (1.)

Downwards and upwards are spread its branches which are grown stout by the Gunas, of which the objects are the tender fruits; of which (tree) the roots are well spread below too,—roots which in the world of men follow Karma. (2.)

V. The branches of this tree are Mahat and other principles (eight) with their presiding deities. *Spread downwards*: are connected with the bodies or effects, which with reference to themselves are considered lower existences. This connection is their spreading downwards. *Spread upwards*: are connected with their original cause Prakriti or Avyakta which with reference to them (Mahat, &c.,) is the higher one. Hence this is their connection upwards. These branches grow nourished by the three Gunas, Satva, Rajas and Tamas even as the branches of a tree are nourished by the Gunas or the side-roots. The branches are seen to develop as the side-roots freely spread out. The objects of sense are compared to the tender shoots on account of their yielding pleasure for the time being.

The roots as already referred to by the expression 'the High' (Urdhwa) are the forms of Vishnu, the intelligent and the non-intelligent Prakritis and Satva, Rajas and Tamas.

They are spread below too, *i.e.*, both above and below into all its branches. *Are well-spread*: completely pervade. *The roots follow Karma*: they yield fruits in pursuance of the Karma of the several beings. Hence they are said to follow Karma. (2.)

Here the nature of this (the world-tree) is not perceived as it is, nor is *that* perceived which is the end and the beginning, nor what has entered into it; this Âswattha which has struck very strong roots, having cut it with the strong weapon of (knowledge) and the absence of attachment; (3.)

V. *Here*: in the world by any one: *The nature......... it is*: for it is every moment undergoing modification *That.........the end and the beginning*: by the terms the end and the beginning Vishnu is meant on account of His being the destroyer and the creator of the world; and it is He, who has entered into the world-tree to sustain it. Thus Narayana, the cause of the world is also imperceptible, *i.e.*, much less perceptible than the nature of the world itself. The repetition of the predicate thrice over is to emphasise the fact and draw attention to it.

The latter half construing with the next verse states the use that has to be made of the knowledge of the world-tree imparted above.

This Aswattha......roots: this world-tree called Aswattha which has many roots or supports in the great Vishnu and other causes. The weapon is by propriety, the weapon or knife of knowledge. It must be followed by Asanga (absence of attachment). *Having cut*: having analysed having understood by a process of analysis that Vishnu is the mainstay, far different and distinct from the world composed of Prakriti, &c., and that the world is a grouping of many and different things, wholly dependent, and indestructible in a sense, as it appears and disappears in a regular cycle. To understand the world and its relation to the Lord is the cutting of the world-tree. (3.)

Thereafter *That* should be investigated into, where, having gone, the souls do not come back again. And that first Purusha alone one should resort to, from whom the stream of Samsara has expanded (flowed) of old. (4.)

V. *Thereafter* : after having thus analysed and perceived distinctly the Paratattva and the Aparatattva. *That* : Brahman who has been referred to by the terms Urdhwa, *the High*, &c. *Should......into* : by studying, thinking and contemplating so that Brahman is directly realised. The realisation as well as investigation of Brahman are possible only when *He* is perceived quite distinct from the world.

The latter half states the method by which the tree may be cut. The verb in the original is an irregular use for *Prapadyeta*. (4.)

A. Some other steps there are to be taken in resorting to the Lord.

Those who are free from pride and delusion, who have subdued the evil of attachment (to the objects of sense), who are ever devoted to the knowledge of Paramâtman, who have especially turned away from desires and have got themselves freed from the pairs of opposites known as pleasure and pain and have got over delusion—those go to that unchanging goal. (5)

A. *Known as pleasure and pain* : since they are the source of pleasure and pain. The pairs of opposites are : profit and loss, victory and defeat, &c. *Got over delusion* : got over the influence of Rajas and Tamas. *Unchanging goal* : the glorious Lord Himself. (5.)

A. Of what description is that goal the attainment of which constitutes the highest purpose of man?

The sun (Surya) does not illuminate That, nor does the moon, nor the fire ; that supreme essence

(abode) is Mine, having reached which they (the wise) do not return. (6.)

V. *They do not return*: to Samsara (birth and death).

A. Is it not sufficient to resort to Brahma and others for the purpose of cutting down the tree? Why should the Lord be resorted to?

It is the Amsa only of Me that remains in the body of Jivas,—the Amsa which is the eternal Jiva; he draws (carries with him) the organs which are six with the mind and which rest in Prakriti. (7.)

V. *Jivaloka* (Loka is used in the sense of body,) the body of Jivas. *The Amsa only of Me*: not the essential Amsa, but the Amsa separate. Matsya, Kurma, Râma and such like are the Amsas identical with the Lord. The souls are all the Amsas separate and are so called because of their bearing some reduced similitude to the Lord. As Brahma and other Jivas are simply like unto the Lord's Amsa and as such are of feeble powers, they need not be resorted to; but the Lord alone should be. Then if it be supposed that the Jivas have no power to do anything whatever, it is not so. They are endowed with some power to act, which is pointed out in the latter half. The Jiva sends the organs of sense towards the objects or at the beginning of creation attracts them to himself from the prime cause Prakriti; or on departing from the body drags them along with him. The organs are said to be in Prakriti being its effect, or being in the body which is the effect of Prakriti. (7.)

A. Does the Jiva perform all that by virtue of his own power? "No" says Sri Krishna.

When the Lord comes into the body (of the Jiva) Jiva then impelled by Him carries the organs with (himself), and when He departs from it (taking Jiva with Him), He goes then taking these, even as the wind does, carrying the fragrant particles from their abode. (8.)

V. The Lord alone is the absolute or independent guide and ruler of the senses (*vide* Sutra———). *Taking these* : taking these organs in their subtle form. *Asayât* : lit that in which anything lies; the flower and other things in which the fragrant particles are. So it has been translated " from their abode."

The carrying of the organs of sense along with him is to be understood as partial. The question is discussed at length in the Sutras;——hence the appropriate illustration of the fragrant particles. Thus even the activity of every organ rests in the Lord. It may not be sufficient to resort only to Brahma and others for the purpose of cutting the world-tree.

Another construction. When Jiva acquireth a body, then the Lord also comes into it with these organs, and when he departs from it, the Lord goes with these organs to some other Loka (body or region). (8.)

A. In the following it is stated that the Lord who sits in the senses and guides them enjoys through them all the objects.

The Lord having taken His stand in the ear, in the eye, in the touch, in the taste, in the smell, and also in the mind, enjoys the objects of the senses. (9.)

V. The particle Eva is to be construed with the past participle. The force of it is, " standing as the guide." (9.)

A. If it be asked whether the Lord partakes of the inauspicious or undesirable experience of the senses, it is denied; for He enjoys only what is blissful. Then how is it that He is not perceived as such ? To clear this question Sri Krishna says :

Departing, or standing within, or enjoying only what is excellent—Him the deluded do not perceive; those endowed with the eye of wisdom do see. (10.)

V. *Gunanvita* : united to excellence; that which is excellent. *The deluded* : furnishes the reason for their not perceiving Him. (10.)

A. How is it that perception does not arise in spite of the efforts made?

The Yogins, striving for it, see Him standing within their self; those striving, those whose mind is not made (pure), wanting discrimination, do not see Him. (11.)

V. *The Yogins*: those that practise the means of obtaining knowledge. They strive and obtain light and see Him. (11.)

A. (1) The Vignana taught *of the Ruler of all within* by the expression "the roots are spread below too."; (2) the supremacy of the Lord suggested by the word *Urdhwa*— these two points are detailed in the rest of this Adhyaya.

What Tejas (lustre) in the sun illuminates the whole world, and what in the moon and what in fire, that Tejas know thou to be Mine. (12.)

V. *Tejas*: the power to enlighten the world or to fill the world with light. *Mine*: that which belongs to Me, that which is under My control (*vide* Sutra———). (12.)

Having entered into the earth I support all beings by My own power, and having become Soma, the embodiment of Amrita Rasa, I nourish all plants. (13.)

V. *Having become Soma*: under the name of Soma so-called because of gentleness. I enable all the plants and herbs to grow and develop. (13.)

Having become Vaiswânara and remaining in the body of all beings, attended by Prana and, Apana, I digest the four kinds of food. (14.)

V. *Vaiswanara*: Vaiswanara by name on account of being connected with Viswa x Nara (all people) and being present in Agni called Vaiswanara, placed in every body's stomach. *Prana and Apana:* the two forms of Mukhya Prana. The

four kinds of food : *Bhakshya*, to be bitten ; *Bhojya* : to be swallowed ; *Lehya*, to be tasted ; *Peya*, to be drunk . (14.)

And I am seated in the heart of every being ; from Me proceed memory, perception and mis-apprehension ; what is by all the Vedas made known is I alone ; He who has made known the conclusions of the Vedas is Myself ; I alone possess the full knowledge of what the Vedas import. (15.)

V. *He who has made known the conclusions of the Vedas* : the author of the Brahma Sutra, Vyasa. *By all the Vedas* : in their primary and comprehensive sense. (15)

A. The following show that Sri Krishna is the most exalted (Supreme Being).

These are the only two Purushas in the world the Kshara (perishable) and the Akshara (the imperishable.) The Kshara comprises all beings and the Akshara is declared to be that which remains unchanging like the sky. (16.)

V. *Kshara* : perishable in respect of body. *That which..... unchanging* : the intelligent Prakriti *viz*, Sri. (16.)

But the Most Exalted Person is different (from both these) who is spoken of as the Paramatman (the Supreme Atman) ; who, entering into the three worlds supports, bears them up, and is the imperishable Ruler of rulers. (17.)

V. The naming of the two Persons in the previous verse is intended to make clear that the Supreme Being is one far above and different from the two and that He is not either of them. The term Paramatman furnishes an argument for it. Atma is an intelligent being. He is neither Kshara Atma or Akshara Atma ; but He is Paramatma. Hence He is also called Purushottama. *The imperishable* : though the world which He pervades is decaying. *The Ruler of rulers* : the

Ruler of incomprehensible powers. Hence He remains imperishable among the perishable.

A. Sri Krishna makes clear that the Purushottama is Himself, giving a reason for it.

For the reason that I am above the Kshara and far above the Akshara also,——for this reason I am well known as Purushottama, both in the Vedas and in the holy works of the world. (18.)

V. *Loka*: the works written by holy men in the world. Veda is the eternal testimony. (18.)

A. In order to impress that what has been said is His real meaning the benefit of this knowledge is declared as follows:

He who undeluded thus understands Me to be Purushottama, he is the knower of all and, O Bharata, he worships Me with all his heart. (19.)

V. *He*: the eligible. *Thus*: in the manner taught above. (19.)

A. Sri Krishna says that this should not be taught to any body and every body.

Such the greatest secret, this Sastra has been imparted by Me, O sinless one; having known this one may become wise and be accomplished of his purpose, O Bharata. (20.)

V. *Such*: as inculcated from the beginning of this chapter. *Become wise*, &c.: realise the Lord and become Mukta. (20.)

Thus ends the Fifteenth Adhyaya of the Upanishads of the Bhagavad-Gita entitled 'the *Purana Purushottama Yoga*.

SIXTEENTH ADHYAYA.

In the last preceding chapter the steps leading to wisdom and Moksha have been briefly stated in verses "Those who are free from pride," &c.; also the obstacle to the attainment of the highest purpose has been noted in "Those striving, those whose mind is not pure, &c." By these statements the definition of Devas and Asuras has been implied, and this is dwelt upon at length in this chapter. Hence its place after the Fifteenth as a separate Adhyaya When mention is made of the opposite influence, it is plainly a warning to the worker of the obstacles and dangers that he should try to avoid by steadily following the right course.

A. Now to begin with the definition of the Devas or Gods, is taken up on the principle of pre-eminence.

The blessed Lord said: Absence of fear, serenity of mind, steadfast pursuit of knowledge, charity, restraint of the senses, sacrificing, the study of Vedas, austerity, uprightness; (1.)

V. *Absence of fear*: to other beings from himself or to himself or from others. *Charity*: the giving away of one's own money and things to worthy people. *Sacrificing*: the performer of sacrifices such as Jyotishtoma, or what are called Devayagna, Pitriyagna, &c., *Austerity*: celibacy, fast, &c. *Uprightness*: to be one in thought, word and deed. (1.)

Harmlessness, truthfulness, absence of anger (forbearance), generosity, devoutness, not being a tale-bearer, compassion to living beings, being unagitated by sensuous objects, abence of revengeful spirit (mildness), modesty, absence of fickle-mindedness. (2.)

Commanding spirit (majesty), forgiveness, presence of mind, purity, absence of treacherous disposition, absence of haughtiness, these are the qualities of him who is born with the divine nature, O Bhârata. (3.)

V. *Tejas* (commanding spirit) is that characteristic in a person which strikes terror into others and prevent them from slighting him. *Purity*: both of mind and body. Purity of mind is secured by thinking only of the Lord's glories. Purity of body is cleanliness, &c. (3.)

A. Here follows the definition of Asuras whose characteristics should be known for eschewing them.

Hypocrisy, foolhardiness (arrogance), violation of law, wrath, and also harshness, and unwisdom are the qualities of him who is born, O Partha, with the Asura nature. (4.)

A. Having declared the destinies of the Devâ and Asura natures, Sri Krishna assures Arjuna that he does not belong to the latter class.

It is seen that the divine nature is for Moksha and Asura nature is for bondage; grieve not, O Pandava; thou art born with the divine nature. (5.)

A. Varieties of creation are indeed very many. How is it that only two are mentioned? In reply it is shown that the whole creation falls into two classes according as the good or evil consequences suffered by the individuals predominate.

Twofold is the creation or nature of beings, namely, Deva and Asura (divine and demoniacal). The divine nature has been described in detail. Hear from Me, O Partha, of the demoniacal. (6.)

A. The next twelve verses describe the Asura nature.

The Asura people know neither what to follow

nor what to abstain from ; there is in them no purity, no conduct, no truth. (7.)

V. The repetition of the negative emphatically shows what their essential qualities are. (7.)

"The universe is unreal, unsupported (without any basis)," they say, "without a God, is not produced by things mutually related as cause and effect. What then? It is quite another thing (It is neither real nor unreal). It is caused by Kama (*i.e.*, Avidya or Nescience, the cause of Kama)." (8.)

Embracing this view the evil-minded souls of small understanding, of fierce deeds, the enemies of the world are born for its destruction. (9.)

Giving themselves over (addicted to) the insatiable desire, possessed with vanity, conceit and pride, having imbibed wrong ideas through delusion, they proceed with impious undertakings (to seek paltry pleasures.) (10.)

V. *Asatgraha*: wrong ideas or notions *Dushpura*: difficult to fill or satisfy insatiable. (10.)

Giving themselves over to unmeasured anxiety which ends with death, making the enjoyment of pleasures their goal, and come to the conclusion that this is all ; (11.)

Bound down by a hundred ties of hope, abiding solely in (addicted to) lust and revenge, they seek to hoard wealth by unjust means for the purpose of sensual enjoyment (for the gratification of their lust.) ; (12.)

" To-day I have gained this and this wish I shall achieve (to-morrow) ; this I have got and this too shall be my wealth (my possession) ; (13.)

"I have slain that foe and I shall slay others also; the Lord am I; I am the (blessed) enjoyer; I am accomplished of all purpose, full of strength (powerful) and happy; (14.)

"I am wealthy and born noble; who else is like unto Me? I shall perform sacrifices, give Dakshinas, and be rejoiced"—thus deluded are they in ignorance. (15.)

A. The consequences of these thoughts are as follow.

Bewildered by many such notions, enveloped in the meshes of delusion, immersed in the enjoyment of pleasures, they fall into the hell of abomination. (16.)

A. When they are seen, performing sacrifices, &c., what is it that dooms them to hell?

Erect in self-esteem, possessed with wealth, conceit and intoxicating pride, they nominally perform sacrifices for ostentation, but not in accordance with Vidhi or Sastra. (17.)

V. Hence it is fit that these souls go to hell in spite of their seeming good works. (17.)

A. "Why do they not sacrifice to Thee that causest every body to act, and sittest as the inner guide within all? In reply Sri Krishna says:

Allied to pride, strength (power), insolence, lust and wrath, these evil-minded beings hate Me (seated) in the bodies of others as well as in their own. (18.)

V. *Abhyasûyaka*: evil-minded, one who attributes evil to what is good. These souls argue thus: If there be a God let him prevent us now from proceeding to do a thing or let him now force us to do when we sit idle. Thus they hate Me. (18.)

Haters of cruel purpose, the worst of human

beings, the evil-natured,—I always cast them into *Samsaras* (cycles of birth and death) and only into *Asura* wombs. (19.)

V. As stated in verse 16 they fall not only into hell, but they go to the hell of eternal damnation after having been for a while in the cycle of Samsara. (19.)

Having fallen into the Asura wombs and been deluded in every life, never attaining to Me, O Kunti's son, they go to the lowest depths. (20.)

V. Lowest depths: eternal hell. (20.)

A. Of the many aforesaid obstacles to Moksha there are three chief ones to be absolutely avoided.

Triple is this gate to hell, ruinous to the soul, viz., desire, wrath and covetousness; therefore this triple gate is to be avoided. (21.)

A. Avoiding these three evils the man not only escapes falling into hell, but attains Moksha the highest purpose.

Getting away from these three gates to hell, O Kaunteya, the man works for his own welfare; thence he reaches the highest goal. (22.)

A. In mentioning another accessory step towards the highest good Sri Krishna declares the danger of neglecting it.

He who violating the rule of Sastra proceeds as he chooses,—he attains no Siddhi; neither happiness nor the highest goal. (23.)

V. *Siddhi*: the means by which the end is accomplished, knowledge, &c., *Happiness*: which is possible in life here. (23.)

Therefore Sastra is thy autherity (guide) in deciding what ought to be done and what ought not to be done; having understood what is laid

down by the rules of Sastra, it is fit, thou dost perform thy duty here. (24.)

V. Sastra is law. Violation of law always brings evil consequences. Therefore there is every necessity to guide oneself in the path sketched out by the Sastra. (24.)

Thus ends the Sixteenth Adhyaya of the Upanishads of the Bhagavad-Gita entitled "the *Devâsura sampad Vibhaga Yoga.*"

SEVENTEENTH ADHYAYA.

In the fourteenth Adhyaya from verse 19 it has been said that all modifications are the effect of gunas. The same is here treated of at length by drawing the distinction between the various forms of Sraddha or faith, which are also caused by the gunas, between the kinds of food, Tapas, (austerity) and other courses of the different classes of souls, and by showing what is good or bad in each case.

When it has been said that duties ought to be done with a proper knowledge of the rules of Sastra, Arjuna finds an opportunity to inquire what the course of procedure is for those who are ignorant of the rules of Sastra.

Arjuna said: But what is the position or course, O Krishna, for those who without attending to the Sastraic rules, worship with faith alone, is it Ŝatva, Rajas, or Tamas? (1.)

V. The question is whether such people should be classed as Sátvikas, Râjasas or Tâmasas. (1.)

A. Indeed there are souls of all the three classes. So faith or Sraddha which has been declared to be a qualification of the sacrifier and an accessory for sacrifice is classified into Sâtvika, &c., with reference to which the souls are distinguished as Sâtvikas, &c.

The blessed Lord said: Of three kinds is Sraddha; it arises from the nature of the dwellers of body and is divided into Sâtviki, Râjasi and Tâmasi; do thou listen to it. (2.)

V. *Sraddha*: is the belief that there is something beyond what is human and that that thing is his resort, and from it he surely derives all benefit. Such faith is an essential attribute of the intelligent being. *It arises from the nature*, &c., by this clause the essential attribute of faith is

distinguished from ordinary belief acquired by virtue of mental faculties. (2.)

A. Let Sraddha be of threefold character; but what is their Nishtha? In reply Sri Krishna says:

The Sraddha of every one is according to his own essential nature; this person (the soul) is Sraddha itself; of whatever faith he is, he is but that. (3.)

V. *Of whatever faith he is*: this portion directly answers Arjuna's question about Nishtha. The purport of the reply is. If his Sraddha is Sâtvika, the Jiva is to be understood as Satvika, and so on. The first clause demonstrates this proposition. For Sraddha follows the essential nature of the Jiva. (3.)

A. The following proclaims the different actions induced by different Sraddhas.

Sâtvika people sacrifice to the gods (Devas); Rajasas to Yakshas and Rakshasas; the others, Tamasa people, to demons and ghosts. (4.)

V. Sâtvikas though ignorant of the rules of Sastra are naturally possessed of the right faith, which is their essential property. In this verse all the three classes are to be taken as being equally ignorant of the rules.

The ritualistic passages apparently present the names of gods, and the same passages and formulas are used by all in their sacrifices. Still what is offered by the Rajasa class becomes acceptable only to Yakshas and Rakshasas among whom are the namesakes of Brahma, Indra and other gods. They are also called Devas, but in a quite different sense. (Devas: Dînas, low). Hence it is said "Rajasas sacrifice to them."

Those that worship the gods with devotion to Vishnu, *i.e.*, Sâtvikas attain Moksha. Rajasas go to a special region called Sânkalpika-svarga. The Tâmasa people attain to the

state of being Bhutas, the spirits that are the attendants of god Siva. (4.)

A. Next it is stated that the Tâmasas after having been Bhutas ultimately fall into Tamas.

Those people who, possessed with vanity and pride, with lust, affection and power, perform horrible Tapas or austerity ordained by something that is not Sastra. (5.)

The indiscriminate souls belittling all the divine beings in the body as well as Myself seated (as the Ruler) within the body,—such people, do thou know to be of Asura persuasion. (6.)

V. (5) *Asâstra*: that which is not Sastra, *viz.*, something which is not authoritative and true guide.

(6) *Bhûtagrâma*: the collection of beings; all the beings, *i.e*, the deities presiding over and guiding the different (25) Tattvas in the body, as ordained by the Supreme Lord. *Karsayantah*: to cause to become lean; to belittle; to think those gods and Myself (the Lord) to be little or imperfect and powerless. *Achetasah*: having no discrimination *Nischaya*: conclusion; resolve; persuasion. Such Tamasas are fit to go to the eternal hell. (5-6.)

A. Not only in their faith and action but also in the kinds of food for which they show a taste, the distinction of souls as Sâtvika, &c., becomes apparent.

Further, the favourite food of all is also of three kinds; so also their sacrifice, austerity and charitableness; listen to the classification among them. (7.)

V. *Of all*: of three kinds of souls. *The classification*: the classification of souls according to food, &c., as well as of food, &c. (7.)

The foods which promote *vitality*, good-nature (purity of mind), strength, health, happiness, and

pleasure,—foods which are delicious, soft, substa tial, and agreeable, are dear to Sâtvikâs. (8

V. *Sukha*: the pleasurable sensation continuing lo after the enjoyment of objects. *Priti*: the pleasurable se sation produced at the moment of enjoyment. *Sthira*: l lasting for a long time by its beneficial effects; hence su stantial. *Hridya*: agreeable to the heart; if once taste leaving a longing for its repetition ever after.

The first clause qualifying foods signifies that the ver same stuff ceasing to produce the declared benefit to the sys tem and even producing the contrary effects loses it Sâtvika character.. (8.

The foods that are very pungent, very sour over-saline, over-hot, caustic, rough and burning producing pain, grief (uneasiness of mind) and diseases are favourite with the Rajasas. (9.)

V. *Producing pain*, &c.: this restricts the sense of the predicate. When such articles of food are taken in such quantities or at such times as may be necessary and useful for curing certain maladies, they become Satvika so far. (9.)

The favourite food of Tâmasa people is what has been left to remain over a *Yâma* or has lost its previous flavour, what is stinking, or what was cooked days before, the leavings and what is unclean. (10.)

V. It might be said that a certain kind of food is agreeable or not as the taste of persons may differ. But the comparison instituted here is with reference to the taste of those who are sincerely devoted to the Lord. (10.)

A. Next comes the distinction based on the Yagnas or sacrifices performed by them.

It is the Sâtvika yagna which is performed as prescribed in Sastra by those that do not desire the fruit, with the resolution of mind that sacrifices ought to be made by all means. (11.)

But that which is performed with the hope of some reward, as also for ostentation, O the foremost of Bharatas, understand that Yagna to be Rajasa. (12.)

They declare it Tâmasa Yagna—that which is performed without rules, without the distribution of food, without *mantras* and *Dakshina* and without any faith. (13.)

A. The threefold distinction among Jivas is explained also with reference to their Tapas or austerity which is first shown to be of three-fold variety.

The worship of Devas (the deities), Brahmanas, preceptors, and men of wisdom, purity, uprightness, Brahmacharya (celibacy) and harmlessness, constitute the *Tapas* relating to the body. (14.)

Words that give no cause for agitation to another, harmless, truthful, pleasant and beneficial, the constant study of the Vedas, constitute what is called the Tapas in speech. (15.)

Serenity of mind, gentleness, thoughtfulness, confining the mind to Atman (*i.e.*, confining the mind to Paramatman's contemplation), purity in thought,—these constitute what is called mental Tapas. (16.)

Such three-fold Tapas practised with intense faith by men not desiring the fruits and constant in Yoga, they declare to be Sâtvika. (17.)

V. *Yoga*: is offering one's acts to the Lord and performing the duties with devotion to Him. (17.)

What Tapas is practised for the sake of gaining respect, honour and attention, or for ostentation,

that is here called Râjasa leading to fall and decay. (18.)

V. *Chala*: unsteady; likely to bring about fall. (18.)

What is practised with foolish pertinacity and self-tormentation, or for the purpose of ruining another,—that Tapas is declared Tâmasa. (19.)

The giving with the belief that charitable gifts ought to be made, and that, to one from whom no return is expected, and that too, at the proper place and time and to the worthy recipient—that gift is known to be Sâtvika. (20.)

But what is given out of ill-gotten wealth with the hope of getting a return, or for some other reward,—that gift is known to be Râjasa. (21.)

What is given at an improper place and time to unworthy recipients, without courtesy and in utter disregard—that gift is declared Tâmasa. (22.)

A. Thus far have been given the special characteristics which differentiate the sacrifice, &c., as Sâtvika, &c. The common features of all these are brought out by an illustrative account of a past event in which many acted together—such an account is called Purakalpa-Arthavada.

AUM, TAT, SAT,—thus triple is the name of Brahman known to be; by Him were created of old Bráhmanás and Vedâs and Sacrifices. (23.)

V. *Nirdesa*: that by which anything is pointed out, *i.e.*, a name. Brahman is called Aum for various reasons, some of which are as follow: *Aum*: (1) one that is woven warp and woof; (2) one into whom the world is woven; (3) one that is the protector of the world (from the root Ava: to protect). *Tat* (from Tan: to stretch or extend): all pervading; perfect in all kinds of excellence. Since He is to be known only by means of Vedas but not by the senses or by inference, He is

spoken of in the third person as Tat, *i.e.*, something not directly seen but referred to as a distinct thing. He is called Sat, because He is perfect in all excellent attributes, and destitute of all defects.

Creation of Vedas is only their revelation. (23.)

Therefore, with the utterance of the syllable Aum commence the acts of sacrifice, charity and austerity of Brahmavadins, as described in Sastra. (24.)

V. *Brahmavadins*: (1) those that expound Brahma or the Vedas, (2) those that are always imparting instruction in the Vedas and explain the nature of Brahman, the Supreme Being. *Vidhána*: rule or sastra. (24.)

With the belief that Tat is their resort, and without thinking of that reward, the acts of sacrifice and austerity, and various charitable acts are performed by those that only seek Moksha. (25.)

V. *Tat*: the word is construed twice over (1) Tat: Brahman, that is, beyond the range of perception and only known through the Vedas: (2) Tat: pronoun, *that*. *That reward*: the reward of blessings in the world hereafter, *i.e.*, in Svarga, &c. That a sacrifice when performed is to be offered to Brahman revealed by the Vedas alone, hence denoted by the word Tat, without any wish on the part of the devotee, is also a circumstance that makes the sacrifice, &c., Sâtvika. (25.)

A. The third name Sat is explained in the following with the idea that the performance of duties with a pious disposition and with the knowledge of the glorious Lord as conveyed by the term Sat is also a condition that makes the performance Sâtvika.

This term Sat is used in the sense of, 'existence' and in that of 'being of good-nature'; the word Sat is also used in the sense of 'auspicious and praiseworthy act,' O Partha. (26.)

A. To impress that devotion to the Lord, and faith in

His presence in every act of sacrifice, &c., is another circumstance that makes it Sâtvika. So *Sat* means also *Nishta* or *Sthiti* mentioned at the beginning of the chapter.

The presence of the Lord in the sacrificial act, in the act of charity aud austerity, is also denoted by Sat. Even the act which is intended for the Lord denoted by SAT is also called Sat. (27.)

V. *Sthiti or Nishta* is the belief that the Lord alone makes those acts a means of bestowing blessings upon the man. The second half emphasises the fact that all acts ought to be performed as duties to God. Tadarthaha + Ayam : this intended for Him (who is denoted by the term Sat.) (27.)

A. Having thus shown what conditions render the Sacrifice, &c. Sâtvika Sri Krishna now goes on to show what may prevent them from becoming such.

Whatsoever is offered into the fire, given in charity, or practised as austerity, or performed, (though strictly in accordance with the rules of Sastra), but without faith (in the Lord), it is called Asat, O Partha ; it is in vain (in the world hereafter) ; and it is in vain even here. (28.)

V. From this it is clearly seen that sacrifices, &c., performed with intense faith in the Lord and in the manner laid down become fruitful, and that faith alone is the most important factor falling into three *varieties*. Hence it has been chiefly treated of in this chapter. In order to bring out the importance of Sraddhâ or faith, the clause 'though strictly, &c.' is supplied.; for this condition alone does not make the acts acceptable to the Lord. However it should be observed that in the absence of real faith it is not possible to do anything in agreement to the rules of Sastra. (28.)

Thus ends the Seventeenth Adhyaya of the Upanishads of the Bhagavad-Gita entitled, '*the Sraddhâtraya Vibhaga Yoga*.'

EIGHTEENTH ADHYAYA.

In all the foregoing chapters lie scattered the teachings about the means of gaining that knowledge which leads to Moksha, the highest good for man. They are all collected here to place them within the easy grasp of the dull-witted. Here is a description also of the effect of the three Gunas dealt with in Chapter XIV. Sanyasa and Yoga in the fifth, and the relinquishing of fruit (Tyâga) in the twelfth, have been stated to be the way leading to the highest purpose. To gain a conclusive notion of their nature Arjuna inquires :

Arjuna said : I wish, O Mighty-armed, to know distinctly the true nature of Sanyasa and that of Tyàga, O Hrishikesa, the slayer of Kesin. (1.)

V. *Hrishika + Esa* : the sole master and ruler of the organs. Sanyasa and Tyaga seem to convey the same idea. Hence the inquiry to know one distinct from the other. (1.)

A. However the terms have different ideas to convey according to the intention of the speaker—says Sri Krishna in His reply.

The wise understand *sanyasa* to be giving up Kamya Karma ; men of insight declare Tyága to be the renouncing of the fruits of all Karma. (2.)

V. *Kâmyakarma* : works done for the fulfilment of certain desires. These are of two classes: Optionally Kamya ; necessarily Kâmya. In the case of optionally Kamya their giving up is not omitting to do them but omitting to desire the fruits. In the other case Sanyasa is to omit the performance altogether. Tyâga or relinquishing the fruit means the performance of all the duties and righteous works only for the sake of delighting the Lord without entertaining any wish for the consequences. (2.)

A. In order to give a clearer view of the definition given above of Tyaga, Sri Krishna states an apparent conflict of views among the enlightened.

Some of the wise say that the action (Karma) as entailing evil, ought to be given up; and others say that sacrifice, charity (gift), austerity and Karma ought not to be omitted. (3.)

V. As *entailing evil*: as leading to bondage and tightening it. *Karma*: the accessory observances in a sacrifice; or what are called Nitya and Naimittika. By the epithet 'wise' it is indicated that even the earlier view only intends non-attachment to or renunciation of fruits, but not the omission of Karma or duty. Hence there is no real contradiction between the views. (3.)

A. The absence of contradiction is plainly shown in the following.

The conclusion, listen from Me, as to that Tyâga, O Best of the Bharatas, indeed the Tyâga, O Tiger among men, is declared to be threefold. (4.)

V. *Tyâga*: "Relinquishing the fruits; (2) the relinquishing of the idea that the action is one's own; (3) to perceive that the Lord is the doer and to relinquish his own agentship with regard to anything. According to some such is the three-fold Tyâga. Others explain it to be three-fold as Sâtvika Râjasa and Tâmasa. (4.)

A. Sri Krishna states His promised conclusion.

Sacrifice, charitable gift, austerity and (other duties) are not to be omitted, but ought to be practised indeed; for, sacrifice, charitable gifts and austerity are purifying duties for the wise. (5.)

V. *Purifying*: because they do not lead to Samsara or bondage; or because they enhance the bliss in heaven of the wise; hence all ought to perform the duties prescribed for their Varna and Asrama. Even ascetics have to perform the

sacrifice of knowledge, impart instruction, give shelter to the fugitive, and practise the austerities of celibacy, &c. For,

Even women, Sudras and others have to study the sacred names of Vishnu—which is the sacrifice for them—to speak the truth, to keep fasts and so on. (5)

A. Now it has been said that sacrifice, &c., should not be omitted, but this seems to be contradicted by the view of the wise. Sri Krishna however points out that the intention of the wise is only to relinquish desires and attachment, but not to omit the very duties and also shows the method of performance.

Moreover, these duties ought to be done, attachment and fruits being abandoned—this is, O Partha, the proved and highest conclusion of Mine. (6.)

V. *Attachment*: the notion that the action is his own and proceeds from himself. (6).

A. Having explained that Tyâga does not mean omission, the Lord goes on to detail the three-fold Tyâga.

Surely the omission of the enjoined duties is not justified; the omission of them altogether from delusion is declared to be *Tâmasa-tyâga*. (7.)

V. For, such omission it is declared by authorities, leads to hell. *From delusion*: from the wrong notion that Tyâga means only entire omission, not merely relinquishing the attachment and fruits. (7.)

That one should abandon Karma (duty or action), thinking it to be painful and from fear of bodily suffering (constitutes *Râjasa-tyâga*); having made Râjasa-tyâga, he shall not at all attain the benefit of *Tyâga*. (8.)

That he does the enjoined Karma (duty) with he belief that it ought to be done, abandoning at-

tachment and the fruit, that Tyâga is regarded Sâtvika. (9.)

V. *Abandoning attachment*: viz., that the action is his own and pertains to him. (9.)

A. The characteristics of him who is capable of such Sâtvika tyâga are:

He is not averse to the duty that is not agreeable at the time; he does not give his heart to the fruits of past merit; imbued with Satva quality, with intuition of Truth and with doubts cut away, the relinquisher truly does he become. (10.)

V. *Intuition of truth*: insight into the true nature of the Lord. *With doubts cut away*: with regard to the higher and lower truths or Tattvas, or in respect of performing duties towards the Lord. *The relinquisher*: one that resigns all his works to the Lord and offers them to Him. (10.)

A. In the latter half of v. 6 the conclusion of Sri Krishna has been given that to do is the rule, and the Tyâga or relinquishing is only of the fruit. Now the view contained in the first half of verse 3 is thus examined. What does Tyâga mean? Does it mean omitting all action entirely, or the omission of duties enjoined upon the person? If this were true, the view might be considered one inculcating the absolute omission of all action or Karma. But the fact is otherwise. So Sri Krishna says:

For it is not possible for the dweller of the body to abandon all action completely; but he who renounces the fruit of action is called really the relinquisher. (11.)

V. Complete inaction is impossible as already established in earlier chapters. The omission cannot be of the enjoined duties even. For this would lead to hell and other evil consequences. Hence it is clear every view of abandoning Karma, if sound, inculcates only the renunciation of fruits and attachment. (11)

The undesirable, desired and mixed—thus threefold is the fruit hereafter of Karma for those that do not relinquish its fruit; but there is nothing anywhere for those who renounce. (12.)

V. *The undesirable*: such as hell. *The desired*: such as Svarga. *The mixed*: such as human life. *Hereafter*: after departing from the body. *For those who renounce*: the fruit of actions optionally Kâmya and entirely what is necessarily Kâmya. *Anywhere*: in this life or in other lives or regions; here or hereafter. Instead of saying 'for those who relinquish' the expression 'for those who renounce' implies that they do not perform the 'necessarily Kâmya works' even for the sake of other people, as the relinquisher may do. Thus the superiority of the renouncer over the relinquisher is brought out. The renouncer is of course also the relinquisher; for in him also there is no seeking of fruits. The particle 'Tu' (but) in the original implies the enhancement of blessings in heaven for the relinquisher (*Vide* Bhashya). (12.)

A. It has been shown so far that renunciation consists in relinquishing the fruits of optionally Kamya and the omission of necessarily Kamya, even if the performance be for the benefit of others. Another element is to be added, viz., the relinquishing of the Abhimana of agentship. To induce the right notion Sri Krishna describes the causes of action or Karma.

These five causes, O Mighty-armed, do thou learn of Me, which are declared in the Sankhya Sastra for the accomplishment of all actions. (13.)

V. *The Sankhya Sastra*: instituted by Kapila, an Avatâr of Vishnu, not the popular Kapila. (13.)

The place, the actor, the various instruments, the different and distinct kinds of activity and the *Daiva* is here the fifth. (14.)

V. *The place*: the body, the ground (earth, &c.) *The*

actor: Vishnu. *The various instruments*; the organs, sacrificial ladles, &c. *Activity*: movements of the hand, &c., as well as the mental activity of contemplation; also the accessory work involved in a sacrificial act or Homa or Yâga. *The Daiva*: destiny. *Here*: in the matter of Karma.

The word actor may also denote Jiva the dependent actor. Now the Daiva is Vishnu. (14.)

A. The correlatives of an action may be six: (1) the doer; (2) the object or the sufferer; (3) the instrument; (4) the dative or anything to which the object is directed; (5) the ablative or that from which it proceeds; (6) the locative or the place wherein it takes place. Some of these are not mentioned, not being constant. The following tells what the instrument is or to whom the instruments belong.

Whatever action the man begins to do *with the body, speech and mind*, be it righteous or the contrary, of that these five are the cause. (15.)

V. Here the instruments, body, speech and mind given, the other things are shown to be no constant factors. (15.)

A. Well, what then?

That being so, he who, having received no training for his Buddhi, only sees himself to be the actor,—he of perverted intelligence does not see the truth. (16.)

V. *That being so*: while the Lord, &c., the fivefold cause is at work, Jiva being dependent and unable to act unless impelled by the Lord. (16.)

He whose heart is not filled with pride, or whose mind (Buddhi) is unattached, even slaying all these people, he neither slays nor is bound (by the consequence). (17.)

V. This is the praise of the person who has no Abhimana of being an actor or agent. *Is unattached*: not attached to, *i.e.*, does not concern itself with, the desire of fruits, &c. Such a one free from the notion or being an

absolute agent or doer, though slaying the beings of the world is not subject to the evil consequence thereof; for he does not think that he himself slays them.

What is said here applies only to the Avatârs of Rudra, Yama and other great gods that are born to regulate the world. Any other man of wisdom acting thus is certainly exposed to the evil consequences of violation. It is also indicated by the instance of Indra, the slayer of Vritra, that in other cases the absence of Abhimana is not complete and the violation by them cannot go unpunished. Thus the renouncing of Abhimana enters into the notion of Sanyasa. (17.)

A. If Jiva is no actor by himself, all the Vêdic injunctions become meaningless; for the injunctions cannot be thought applicable to the non-intelligent matter or the Supreme Being, or the released souls. In reply Sri Krishna says:

Knowledge, what should be known, and the knower, are the threefold injunction regarding Karma; the instrument, the doing, the doer, thus threefold is Karma in brief. (18.)

V. *Knowledge:* the knowledge of the rule impelling one to action. *What should be known*: activity and endeavour, place, &c., and the purpose of man. *The knower*: every soul in whom the omniscient and all-guiding Lord is present. With reference to these three the injunction proceeds. The injunction and its subject are spoken of as identical according to a well known usage. The points of reference being three, the injunction also is said to be threefold.

When there are the injunctions of Sruti and Smriti, there result from them the knowledge that he is impelled to do something, and what that something is. Thence a wish, a striving under the direction of the Lord present within, may arise in Jiva tending towards the highest purpose. Thus the relation between knowledge,

&c., the points of reference, and the injunction which refers to them.

It should not however be questioned how Jiva, not being free to act but always dependent, can understand the injunctions and proceed to do what is laid down. In the first place it should be very carefully seen that no observation tells or can tell us that only a *free* agent can become the subject of a rule or injunction. On the other hand both the positive and the negative proofs are overwhelming for the fact that rules are made and useful for those whose activity is limited by some body else. Therefore it is of no force to say that the rules cannot be intended for Matter, for God and for the Released. By method of residues, the dependent or limited agent perforce becomes the subject of all injunction. It is a matter of proved experience that the Jiva distinct from Matter, God, and the Released has to *do* with the knowledge of rules and the propensity to work out results for himself, and is actually working for them. Though in all these respects the Jiva is dependent upon the Lord, still the single circumstance of his being a dependent actor even is sufficient to make him the subject of rules and the enjoyer of fruits (*vide* Gita-Bhashya).

Another interpretation. *Deity*: Vishnu, the Lord has been stated to be one of the causes of action. How the Lord impels the Jiva to action is explained here.

To translate again.

Knowledge, the knowable and the knower are the three forms of the Lord Himself from whom impulse to action comes to Jivas.

The latter half reduces the fivefold cause to three: The instruments, the action and the actor. Thus threefold is action in brief (*i.e.*, three are the cause or source of action.) (18.)

A. Sâtvika knowledge, action, &c., lead to Moksha. So the varieties of knowledge, &c., on account of different qualities in men are distinguished for the purposes of practice.

Knowledge, action and actor are severally

threefold only from the difference of Satva and other qualities. This is said in the Gunasankhyana; hear of them also as they are. (19)

V. Knowledge may be Sâtvika Râjasa or Tâmasa. Similarly action and actor. This is treated of in the Vedic Sânkhya Sastra which is called the Gunasankhyana (lit. the work in which Gunas are described).

Know that knowledge to be Satvika by which he perceives, in all beings (animate and inanimate) of great variety, the *one supreme* unvarying, undivided, undecaying, eternal existence. (20.)

V. *Of great variety*: both in kind and in degree. *Bhûta*: is used in the general sense 'whatever exists, spiritual or material.' The use of the locative 'in all beings' shows that the Supreme One pervading all things is different from all, *i.e.*, He is *in* them; He is *not* they. *Bhâva*: eternal existence; Vishnu (*vide* Sutra). *Undecaying*: not subject to decay, though present in things which decay. (20.)

The knowledge, which merely apprehends separateness in all beings, *i.e.*, the various things to be of different nature, that knowledge know thou to be Ràjasa. (21.)

V. The Râjasa knowledge is correct so far as it goes, but does not go beyond the outward things to find out the One pervading all; for it is prepared to leave that portion in doubt. This is the main distinction between the Sâtvika and the Râjasa conveyed by 'Tu' the particle of contrast.

On the other hand, that is declared Támasa knowledge which clings to the one Effect as it does to the Whole, which is destitute of reason, which refers to unreality and is very little. (22.)

V. *The Effect*, *Kârya* is used to denote the Jiva who being a Samsârin is to become a released Soul. For this reason he is called the Effect. *Kritsna*, *the Whole* denotes both

Brahman and the world. The idea is as follows: The knowledge which clings to or apprehends the self (Jiva) to be the same as the Whole, *i.e.*, Brahman. To put it more plainly. The knowledge which sees that the soul is Brahman just as Brahman regards Himself, *i.e.*, the knowledge which identifies Jiva with Brahman. Similarly the knowledge which regards the Jiva as the whole, *i.e.*, the world, *i.e.*, identifies Jiva with the world. Again the knowledge which regards the one Jiva or Effect as the whole, *i.e.*, the knowledge which makes the whole world the effect of one Jiva's illusion. This knowledge of threefold variety is Tâmasa. It is unsupported by reasoning. Unrealities are the object of that knowledge. For whatever is presented in cognition is said to be neither existent nor non-existent. It is little; owing to the great preponderance of Nescience and ignorance, the Tâmasa knowledge is spoken of as being little.

Instead of *Brahmavat*, *Kritsnavat* is used to denote the world as well. Hereby it is shown that with Brahman who is no Effect, who is perfect in all excellence and hence called the Whole, the Jiva who is effected in respect of his condition and state and is therefore under the control of Brahman cannot be one or identical. How it is asked such knowledge could be other than Tâmasa. To indicate this relation Kârya or the Effect is used to denote Jiva. The adjective '*one*' is intended to comprehend the theory of some that hold there is only *one* Jiva whose ideas or fancies make the world. (22.)

A. The threefold variety of action is given as follows:

The enjoined duty which is performed without attachment, without love or hatred, by one who does not desire to gain the fruit thereof, is called Satvika. (23.)

V. That duty is said to be enjoined which one according to Varna and Asrama has to perform with the knowledge that Hari is the supreme Lord and with devotion to Him and for the sake of His grace. This has been dwelt upon at length in the previous chapters. Such performance has been

declared to be a step towards release, and its omission is attended with evil consequences. *Without attachment* without the notion of 'my' and 'mine' with regard to what is performed. *Without love* for glory, &c.; *without* hatred or aversion to evil reports, &c. (23.)

But the action which is performed by one bent upon some desire with Abhimana, which involves great labour—that is called Râjasa. (24.)

That is called Tâmasa action which is begun through delusion without considering the consequence, the consequent loss, trouble to others, and ability on the part of self. (25.)

V. *Through delusion*: through the presumption that he is the master of his own action and activity. (25.)

A. The variety of actors according to Gunas is described as follows.

Freed from attachment and from egotism, full of fortitude and enterprise, unperturbed in success or failure, the actor is called Sâtvika. (26.)

V. *Not boasting of self*: neither thinking nor declaring that he is the doer. (26.)

Passionately seeking the reward for his work, niggardly, troublesome, wanting in purity, overjoyed or aggrieved (at success or failure), the actor is said to be Râjasa. (27.)

He who is not engaged (in divine duties), who is without any training (in pious duties), who is haughty, treacherous, capable of base deeds, and indolent, who is despondent and given to insinuating the long past faults in others,—he is called Tâmasa actor. (28.)

A. Now the difference in Buddhi and Dhriti caused by the different Gunas is explained.

The difference by Gunas in Buddhi and Dhriti also is threefold; listen to it, O Dhananjaya, to be separately and fully explained. (29.)

That Buddhi or mind is Sâtvika, O Partha, which perceives what leads to Samsara and what the way out of Samsara is, what ought to be done, what ought not to be done, what is fear, what is fearlessness, what bondage is, and (what) release is. (30.)

V. *The mind which perceives*: the mind with which all these are perceived. (30.)

That Buddhi is Rajasa by which he does not necessarily perceive as they are, what is righteous and what is unrighteous, what is fit to be done and what is not fit to be done. (31.)

That Buddhi which, enveloped in Nescience, takes what is unrighteous *to be* righteous, and all things in the contrary light,—that Buddhi is Tâmasa, O Partha. (32.)

That Dhriti (fortitude) is Sâtvika, O Partha, by which unswerving Dhriti joined to Yoga, he sustains the operations of the mind, of Prâna (Breath) and of the organs. (33.)

That Dhriti by which he holds up the thoughts of Dharma, Kama and Artha, and with great attachment wishes for the fruits, that Dhriti, O Partha, is of the Râjasa character. (34.)

V. *Dharma*: the duties enjoined upon man. *Kama*: desire; the fulfilment of desires. *Artha*: wealth, *i.e.*, the means of achieving the desired things. *Pra+Sangena*: with great attachment; with intense Abhimana or notion of 'my' and 'mine.' (34.)

That by which one of corrupt understanding does not give up sleep, fear, grief, despondency and intoxication,—that Dhriti, O Partha, is of Tâmasa nature. (35.)

V. Sleep, &c., include all the prohibited ways and tendencies, hatred of the Lord, &c.

A. Now follows the three-fold variety of Sukha (happiness or pleasure).

Now learn from Me, O Bull among the Bharatas, the three-fold variety of happiness, in which by force of practice one finds delight and gets to the end of misery. (36.)

V. The latter half of this verse may be taken as an adjectival clause to Sukha (happiness). Or it may be construed with the subsequent verse defining Sâtvika Sukha. (36.)

That which is at first like poison, but at the end like Amrita, which arises from the grace of Atman and from serenity of mind,—that happiness is declared to be Sâtvika. (37.)

V. *At first like poison*: for it involves labour and pain. *Âtman*: Vishnu, the Supreme Being. *Serenity of mind* consists in its natural freedom from inclination to wander towards the objects of sense. (37.)

That which from the contact of the senses with their objects is as nectar, but in the end (in its ultimate effect) is like poison, that pleasure is known to be Râjasa. (38.)

That pleasure is declared Tâmasa which both at first and (afterwards) in its effect is the cause of self-delusion, and which arises from sleep, indolence and erroneousness. (39.)

V. *Erroneousness*: is the inclination for unrighteous things. (39.)

A. All Jivas being in the bonds of the Triguna fall into these three classes,—which is stated in the following.

There is no class of Jivas on earth or even in heaven among the gods, that is left unassailed by these three qualities born of Prakriti. (40.)

V. *On the earth*, &c., is added to exclude the released Jivas.

A. Now the works or the acts performed by the Brahmana and other eligible Jivas are different according to their qualification.

Of Brahmanas, Kshatriyas, and Vaisyas, and of Sudras, O Parantapa, the acts or duties are greatly differenced by the *gunas*; which accord with their nature. (41.)

V. *Of Sudras*: the separate term implies that Sudras do not become the twice-born. (41.)

A. Of these the duties of the four Castes are regularly enumerated.

Devotion to the Supreme Being, control over the senses, austerity, purity, forgiveness, and integrity (uprightness), knowledge and wisdom, faith, form the natural (course of) duty of the Brahmana caste. (42.)

Dauntlessness, majesty, courage, skill (dexterity), and also not fleeing from battle, generosity, the quality of a ruler (the ruling character), form the Kshatriya's duty born of his own nature. (43.)

V. *Generosity*: the tendency to give away what he possesses to the worthy. *The ruling character*: consists in dealing out punishment to those that violate order, &c. It is defined thus: To obtain wealth by dint of force, to inflict

corporeal punishment, to punish the unruly and to confiscate their property, constitute the ruling character, which should not be claimed or exercised by those other than Kshatriyas. It should also be noted that the virtues enumerated of the Brâhmana are also to be found in a less degree in the Kshatriya. There are exceptions of divine emperors in whom the Brahmana virtues exceeded those in the Brahmana. Similarly the virtues of the Kshatriya should in some degree be found in the Brâhmana. (43.)

Ploughing, the tending of kine, and trade are the Vaisya duty by nature; of Sudra also the duty by nature consists in service. (44.)

V. Here also the Brahmanic virtues occur in some small degree. (44.)

A. What is the effect of this description of the several duties and their distinction?

Man attains the highest object (*mukti*), each being devoted to his own peculiar duty. How man firm in his own duty attains to the goal, that listen thou. (45.)

V. Every one is expected to stick to the post of duty devolving upon him, and by its performance he is sure to delight the Lord. He attains knowledge and wisdom first, then Mukti. (45.)

Him from whom beings derive their activity, by whom all this is pervaded, having worshipped Him, the wise man obtains Moksha. (46)

A. Sri Krishna argues out that it is indispensable to devote oneself to duties devolving upon one by nature.

Better is one's own duty, though defective (in performance) than another's duty, though well practised; for, doing the duty fixed by nature he does not incur sin. (47.)

V. *Viguna*: Without Guna, *i.e.*, not satisfying all conditions, *i.e.*, defective. *Better*, *i.e.*, more certainly leading to the highest good. The idea is that man should not abandon his own duty, simply because he cannot discharge it well.

A. Further Sri Krishna points out that nowhere perfection can be claimed in the performance of duties.

The duty with which he is born, O Kaunteya, be it defective, he should not abandon; for, all undertakings are beset with some defect, even as fire is with smoke. (48.)

A. What are the other virtues necessary to be found in him who adheres to his own duty, so that he may become accomplished of his purpose?

With his Buddhi unattached everywhere, with his mind conquered and desires expelled, by means of *sanyasa*, he attains the highest *siddhi* necessary for Moksha. (49.)

V. *Everywhere*: in respect of all the objects of sense. The absence of attachment to them is possible when the mind is conquered and subdued. *By means of Sanyasa*: by abandoning Kâmyakarma and by offering all his works to the Lord. *Siddhi*: lit. what is accomplished. Here it means the accomplishment of the means, which consists in the destruction of all undesirable Karma except Prârabdha, is a step preliminary to Release. *Naishkarmya*: Moksha, final beatitude. (49.)

A. Explaining the step leading to the aforesaid Siddhi Sri Krishna points out the immediate benefit thereof.

The Siddhi which is the perfection of wisdom—having attained it, how he reaches Brahman, O Kaunteya, do thou know from Me, but briefly. (50.)

V. *Brahman* here should be taken as Aparam Brahman, *i.e.*, the intelligent Prakriti or Sri. (50.)

Possessed of entirely pure mind (Buddhi), restraining the mind through fortitude, having eschewed

Sabda and other objects of sense and cast off affection and disaffection. (51.)

Dwelling in solitude, living upon small fare, exercising control over speech, body and mind, being always bent upon practising meditation, which is the means, having be taken himself to Vairagya. (52.)

Having eschewed the notion that he is the doer, he is strong, having given up arrogance, desire, anger, covetousness, becoming selfless and tranquil—he is fit to be in Brahman. (53.)

V. *Vairagya* : the absence of liking to everything when the futility of desires is realised. *He is strong* : he is able to do. *Arrogance or Darpa* is not realising the cause of fear though present. *Parigraha* ; the tendency to appropriate to one self what belongs to others, *i.e.*, covetousness. *Becoming selfless* : eschewing the notion that what he does belongs to himself. *Tranquil* : unperturbed even when the causes of disturbance are present. *To be in Brahman* : to set the mind always on Brahman. (51—53.)

Having thus set the mind on Brahman (after reaching Apara Brahman) he comes to possess a serene mind ; neither grieves nor desires ; he is the same towards all beings and attains the highest devotion to Me. (54.)

V. *Serenity of mind* is the absence of inclination to go to the objects, and that without any effort on the part of the self. (54.)

When by such devotion he duly understands with truth how I am all-pervading, what I am by name and substance, only after having thus truly known Me, he enters into Me. (55.)

V. Thus : by the strength of devotion. *Enters into Me* : becomes released from Samsara. (55.)

A. Giving a few more necessary steps Sri Krishna concludes the subject matter of this Sastra.

And always performing all the duties and resting upon Me, he attains to the eternal undecaying goal through My grace. (56.)

V. *Resting upon Me* : resigning every act to Me and to Me alone, without exception. *Eternal undecaying goal, i.e.*, Myself destitute of beginning and end and destitute of change. The force of *Api* is that not even a single act ought to be done without feeling the Lord's grace. (56.)

A. If Mukti is to be attained by him in it who does duties recognising his dependence upon the Lord, then Traividya is also deserving of the same. For he too performs the prescribed duties and offers them to the Supreme Being and thus he also recognises his dependence upon the Lord. In reply Sri Krishna says :

Having mentally rested in Me all the duties, having come to think Me to be the Supreme Being ; having embraced Buddhi Yoga, be always with thy mind fixed in Me. (57.)

V. *Buddhi Yoga* : The Yoga of Buddhi ; the means of withdrawing thought from all other things, so that it may be fixed on the one thing that is sought after. The idea conveyed is that Traividya not having come to be of this state of mind does not attain Mkuti : (57.)

With thy mind fixed in Me thou shalt through My grace, get over all difficulties ; or if from Ahankara thou wilt not listen to Me, thou shalt perish. (58).

V. Throughout the foregoing discussion I have explained the indispensable nature of doing thy warlike duty with devotion to the Supreme Being. After having listened to all this, if thou art still persistent in refusing to do it, thou shalt perish, *i.e.*, thou shalt fail to attain the highest purpose. Be assured of the great loss in neglecting to do My word. (58.)

A. "It is impossible for thee not to do what I tell thee," says Sri Krishna.

What thou through Ahankara thinkest 'I will not fight'—that resolve of thee is but futile (in vain); (for) Prakriti will direct thee. (59.)

V. *Prakriti* : will of the Supreme Lord. (59.)

A. The last statement is explained by showing that the will of the Supreme Being is the cause that directs and guides the soul, &c.

O, Kaunteya, what thou, bound by thine own inborn *Karma*, dost not wish to do through delusion — *that* thou shalt do at least from control beyond thyself. (60.)

V. *Svabhâva* in this verse is used in the sense of Samskâra, *i.e.*, the tendency formed by previous acts, &c. *From control, &c.* : *i.e.*, being controlled by the will of the Lord. (60.)

A. It is necessary to understand whether the Supreme Being is really directing others or not, before admitting that His will controls everybody's activity. For that purpose Sri Krishna shows what the nature of the Supreme Being is.

The Supreme Ruler, O Arjuna, is seated in the heart of all beings causing all beings that are mounted on wheels (bodies) to revolve by (the power of His own) will. (61.)

To him alone (do thou) resort as thy refuge in every way; through His grace thou shalt attain supreme devotion to Him and the eternal place. (62.)

V. Supply the word 'therefore,' which means for the reasons given above, that the Lord is Svatantra and that the Jivas are under His control. Instead of saying 'resort to Me,' 'resort to Him' the statement in the third person is meant to confirm that Sri Krishna is the Supreme Lord. This is a matter of common observation when the speaker

refers to himself in the third person. *Eternal place* : Vaikuntha and other eternal abodes which are essentially the intelligent Prakriti ; hence they are eternal. (62.)

A. Having thus imparted to Arjuna instruction, or knowledge of the greatest truth, the most hidden truth, Sri Krishna puts to test the inclination of Arjuna who stood quiet after listening to everything.

Thus hath knowledge, more hidden than what is generally called hidden been declared to thee by Me. Having fully reflected on it, do as thou wouldst. (63.)

V. *Knowledge* : what ought to be known. (63.)

A. Having thus concluded the description of the essentials of truth Sri Krishna goes on to conclude the description of the means inculcated to be practised.

Listen thou again to My Supreme Word, most hidden of all ; beloved art thou certainly of Me ; therefore I shall tell thee what is beneficial. (64.)

Let thy mind be in Me ; be My votary ; be sacrificer to Me ; bow down to Me ; Me alone thou shalt reach ; this is true, I promise thee, (for) thou art beloved of Me. (65.)

A. How is it possible to secure the aforesaid devotion &c.?

Having abandoned all (other) duties, go to Me alone, thy refuge ; I shall liberate thee from all sins, do thou grieve not. (66.)

V. In the light of the foregoing teaching and the conclusion of the work it would be inconsistent to say that all duties should be absolutely abandoned. In fact Sri Krishna could not then urge Arjuna to fight. So the expression means two things : (1) Having abandoned the fruits of the duties performed ; (2) having abandoned all the duties that are not meant for the delight of the Lord.

This verse is to be understood as supplementing the ideas propounded in the previous one. Hence the second foot summarises the teaching; for, all that has been said in the first half of the preceding only means 'taking shelter under the feet of the Lord,' which is defined as follows: "The clear perception of the supremacy of the Lord, to set the mind on Him, to love Him above all other things, to offer everything to Him; such worship from natural delight in Him; the faith that He protects; the constant remembrance 'I belong to Him';—this is called Saranâgati to Vishnu and this leads to the attainment of Moksha."

Though the sins, &c., acquired through time without beginning are obstructions, still the Lord promises Arjuna to liberate him from the consequences of all sins. (66.)

A. Sri Krishna points out who are worthy and who are not worthy of this sacred precept.

This ought not by thee to be imparted to one without Tapas, never to one that is not devoted; and not to him who does no service; nor to him who hates Me. (67.)

V. Here the unworthy are named in the ascending order of ineligibility. Those that are free from the defects pointed out here are eligible for the knowledge. (67.)

He who shall with intense devotion declare this supreme secret among My devotees,—he without doubt shall come unto Me only. (68.)

And there is none among men, more than he, that does what is most dear to Me; and there will be none else (other than he) dearer to Me in the world. (69.)

V. By saying 'among men' it is indicated that the gods have greater benefit to derive by imparting this knowledge to the worthy. (69.)

He who will study this holy discourse between

us,—by him I shall have been worshipped by Gnana-Yagna. Such is My mind. (70.)

V. *Gnána Yagná* : the worship of delighting the Lord by acquiring true knowledge of Him. (70.)

A. Sri Krishna says that even the hearing of this exposition is fruitful.

The man who full of faith and uncarping may even listen to this,—even he being liberated may attain to the happy worlds (reached by) those who perform righteous deeds. (71.)

V. *Full of faith* : believing that this surely leads to such results. *Uncarping* : without the tendency of seeing faults where there are no faults and also without similar evil qualities. By the expressions 'may even listen,' 'even he' it is indicated that one studying this Gita has greater bliss in heaven; still more he who expounds it; and still greater bliss the gods enjoy in heaven as the result of studying and expounding Gita. (71.)

A. Sri Krishna enquires Arjuna whether His precepts have had or are likely to have any effect upon him, whether it has not become mere wailing in wilderness.

Has this been heard, O Partha, by thee with mind concentrated? Has thy great delusion caused by Nescience been destroyed, O Dhananjaya. (72.)

V. *This* : the precept as to the truth; the whole course of instruction and teaching. (72.)

A. Thus questioned Arjuna replies.

Arjuna said: Destroyed is my delusion; through Thy grace, O Achyuta, knowledge is gained by Me. I stand forth freed from doubt; I will act according to Thy Word. (73.)

V. *Destroyed is my delusion* : the misapprehension which Arjuna displayed as shown in the first Adhyaya is comple-

tely corrected and removed. *Knowledge*: that the chastisement of the haters of Narayana and their followers is the supreme duty and ought to be done. *I stand forth*: on the battlefield. To free himself from the suspicion which Sri Krishna hinted at by giving him the option to do as he liked he now promises to stand in the word of the Lord. (73.)

A. All the while Dhritarashtra was at heart wondering how Sanjaya was reporting the conversation that took place at distance and in private between Sri Krishna and Arjuna. Understanding the king's heart Sanjaya in trying to satisfy his curiosity says :

Sanjaya said : Such I heard this wonderful dialogue between Vasudeva and Partha of great understanding, which causes my hair to stand on end. (74.)

V. *Such*: as has been reported through these eighteen chapters. *Wonderful*: for such a dialogue was not known before. (74.)

Through the grace of Vyasa I have heard this supreme secret, this Yoga, directly from Krishna, the Master of Yogas, Himself explaining it. (75.)

V. Sri Vyasa had conferred upon Sanjaya the divine power of hearing and seeing directly all that transpired on the Kurukshetra to the close of the great war. *This Yoga*: this means of obtaining the highest end. *The Master of Yogas*: One who knows and in whom is the gift of all the means for the highest good and for everything. *Directly*: not coming through the medium of another; not interrupted by any medium. (75.)

A. Sanjaya describes the effect which that hearing produced on him.

King, remembering, remembering this marvellous and sacred dialogue between Kesava and Arjuna, I rejoice again and again. (76.)

V. *Sacred*: that which leads to the blessings in the world hereafter. (76.)

And remembering, remembering that most marvellous form of Hari, great is my astonishment, O King, and I am more and more rejoiced. (77.)

A. When Dhritarashtra was told of Arjuna's resolve to fight, a doubt arose in his mind 'on what side the victory would be.' To remove it Sanjaya says:

Where Krishna, the Master of Yogas, is, where Partha bearing the bow stands, there, it is my conclusion, certain are Sri, Victory, Bhûti and Nitî. (78.)

V. *Sri*: the royal splendour (and the deity conferring it on kings). *Bhûti*: wealth. *Niti*: the course of justice. (78.)

Bow to Vishnu perfect in all excellent qualities, unapproached by all defects, the Lord of Sri and Prâna, the giver of the desired blessings to His devotees.

Thus ends the Eighteenth Adhyaya of the Upanishads of the Bhagavad-Gita entitled '*the Sanyasa Yoga.*'

FINIS.

APPENDIX.

Page 53, lines 16 and 17.—The *Bhashya, i.e.*, The Gita Tatparya. The smritis may be freely translated thus:—Since He is far above (all), He is without a protector and He is the impeller of all, even in *Pralaya*, this glorious Lord Hari is Udapana (ud+apa+ana). Indeed Prakriti in the form of water stands enveloping everything during *pralaya*; so the Laya (or Pralaya), they speak of as *Sarvatas samplutodaka*, *i.e.*, the overwhelming expanse of waters on all sides. Whatever purpose the worshipper has to achieve through the Grace of Vishnu—Dharma, Moksha, etc., all that accrues to him who understands all the Vedas; for a conclusive knowledge of what is meant by the Vedas is declared to be the knowledge of Vishnu, and Hari, pleased on account of knowledge, confers all purpose (on the votary).

Page 185, line 23.—At the close of the seventh Adhyaya the Lord is spoken of as being together with Adhi Yagna thus—"Those who know Me together with Adhiyagna." This might seem to convey that the Adhi Yagna is some one other than the Lord, say Agni or other deity. To remove this doubt, the adjunct, *in the body*, is added. By 'Me together with Adhi Yagna,' it is required that the Lord should be known in the particular aspect of His special form called the Adhi Yagna. Hence the question regarding Adhi Yagna is answered last. The Lord is Adhi Yagna as the Master of all Yagnas and real conductor in them, which is declared at the close of the fifth chapter thus:— Having known Me to be the 'One to whom all the sacrifices and austerities are intended.' This explanation of the Adhi Yagna is already present to the mind of Arjuna; hence also, Adhi

Yagna is not explained at first. Further the question may be about the description of Adhi Yagna. This is also answered when the Lord says, 'It is I who am the Adhi Yagna,' and when subsequently the attributes of the Lord are given in Verse 9.

The subject matter of the two verses 3 and 4 may be summarised as follows :—*Brahman* is My all-pervading form and it is called Parama Akshara. Adhyâtma or Svabhâva consists of the body, the organs of sense, etc., which are given to the *intelligent being* called the Jiva in order to help him in his working; the term may also collectively denote all the Jivas. Karma, action or work, is here the work of the Lord's creating the moving and the unmoving existences in all the Universe. Adhi Bhûta is a decaying product or changeable existence, and it consists of the corporeal frame, the organs of sense, which come and go, and are also helpful to the Jiva imprisoned in the body, which do not form any part of his essential nature. The *Adhidaiva* is the Purusha known as Brahma as well as Sankarshana (Rudra).

In the translation of the verse the sense of the particle *Eva* is brought out by the emphatic construction '*It is I.*' For the sake of plainness it may also be put thus :—'*It is only I*, &c. By the emphatic construction or by the adjunct 'only' the idea sought to be excluded is that the Adhi Yagna might be some other than the Supreme Lord.

Svabhâva may also mean the Independent Existence, *i.e.*, the omnipotent nature of the Lord, which is the idea intended to be conveyed by the term Adhyâtma, (literally, the Great Atman or Supreme Atman, *i.e.*, the Lord). The decaying existence may comprehend all the classes of Jivas which are placed in the midst of the decaying products of Prakriti, *viz.*, Bhûtas, and therefore they are collectively denoted by the term Adhibhuta. For, really the Jivas are higher than the unintelligent matter called Bhûta. By the term Purusha Maha Lakshmi is to be taken, Purusha literally conveying one

that has great power (Puru = great, + sha = power), and, than Her there is but one who is higher, *viz.*, the gracious Narayana, who is therefore called Adhidaivata, the Supreme Deity. The term *Daivata* itself denoting the Supreme Being, the word Adhidaivata may be taken as a Bahuvrihi compound meaning 'that which has the Deity or Daivata alone higher than itself.' When these terms are thus explained the latter half of verse 29, Adhyaya VII, and the first half of verse 30 may be interpreted as follows :—

(*Tat*) That, *viz.*, My form which is Brahman, (all-pervading), they know; the whole of Adhyatma, *i.e.*, the body, the organs and the mind collectively, which is intended for the use of the soul, or, all the Jivas taken together, they know; Karma, *viz.*, the work of the glorious Lord, which is also called *creation*, they fully understand. Together with Adhibhûta and Adhidaiva, *i.e.*, together with the Lord's special form that as a guide abides in the soul that exists in a body, and that abides and controls Prithivi and other Bhûtas which have a beginning and an end; or together with the special presence of the Lord that abides controlling in all the Jivas who are spoken of as Adhibhûtas, since they are really belonging to an existence higher than the unintelligent Bhûtas; together with the form that abides in Sankarshana or Brahma, the foremost ruler of all the Jivas and for that reason called the Adhi-Daiva; together with Maha Lakshmi, who is as already explained called the Adhi-Daiva having only the Supreme over her; and also, together with the special form that is present in every living thing and therefore called Adhi Yagna (literally that which is to be worshipped as the Supreme);—together with these forms of Myself, they, who know Me, are those who know Me properly.

Page 189, *Adhyaya VIII.*, *Verse* 16.—When it is said that those who attain to the regions below that of Brahma, may return to birth and death, it is implied that those, in the

higher regions, do not return to mortal life. Then what is the force of saying 'But there is no birth for him who has come to Me'? True those attaining to the regions called Janôlôka or regions higher than the palace of Brahma on the Meru do not come back in to the mortal world, but this should not be considered the virtue of merely staying in these regions, for it is due to their realising My Self when they attain to those regions. Hence the force of the clause 'for him who has come to Me.'

Page 249, *Adhyaya XIII., Verse* 13, *Anâdimat.*—Instead of Anâdi, the expression Anâdimat is meant to remove a doubt, *viz.*, that Brahman might Himself be no cause, at all, for the word Anâdi when taken as a Tatpurusha compound means *that which is not a cause.* (A'di, hetu, Kârana, are synonymous terms); now Anâdimat can convey the idea that which is not one that has a beginning or a cause, and it implies that *that* thing, *viz.*, Brahman may be the beginning or the cause of all the rest.

The terms, Sat and Asat, in this verse are taken in the sense of Mûrta and Amûrta as in the Sruti '*Nâsaddâsît Nôsadâsît.*' Mûrta is that product of material principle which is capable of being perceived or subjected to the states of motion and rest; that is, the grosser products limited in space and time. By the term Amûrta the subtle germinal principle of matter is denoted. It is neither perceptible to us nor fit to be affected by the forces which limited bodies may communicate for either motion or rest. Both these forms of matter are distinguished from the Supreme Lord, the Supreme Intelligence and Power, while *they* are characterised as unintelligent and powerless.

According to authorities quoted elsewhere by Sri Madwācharya the Bhutas Earth, Water and Fire, which have visible forms, are called Mūrta; Ether and Air, and other subtler principles of *matter* are called Amūrta.

ERRATA.

Page.	*Line.*	*For.*	*Read.*
7	11	Styaki	Satyaki
8	12	arrayed that	arrayed, that
"	27	(pleasures)	pleasures
11	5	thee which	thee, which
13	34	eterna	eternal
21	22	view but	view, but
22	10	Abhava	Abhava
31	5	lost, destroyed	lost or destroyed
35	12	exaplanation	explanation
38	29	the dead,	the dead ;
39	1	Bharata ; in	Bharata, in
40	4	should known	should be known
43	19	opens	open
"	33	an	and
44	3	they	thy
45	14	gain	pain
57	27	practice	practise
63	24	unenecessary	unnecessary
64	15 & 16	Brahaman	Brahman
70	25	this	thus
"	35	from prohibited	from all the (prohibited)
72	2	(12—40)	(12—38)
"	3	40	39
78	17	to read	to tread
79	16	the not-working	thee not-working
80	12	creoated	created
91	36	to him	to Him
117	12	migh	might
118	6	Knowledge,	Knowledge ;
130	25	sou's	soul's
135	13	perceive...things is	perceive that...things, is,
135	14	Prakriti	Prakriti,
148	25	consists n	consists in
160	1	49	39
164	3	o a son	of a son
168	34	Hence.	Hence
172	15	to xclude	to exclude
"	19	beased	based
173	3	Maya is	Maya who is
174	20	any is	any
176	3	indentical	identical
"	8	Its	Iti
181	16	depend	depend upon Him
185	27	boubt	doubt
"	35	off body	off the body

12

Page.	*Line.*	*For.*	*Read.*
187	2	to Him.	to Him, O Partha.
187	18	having made	having, mainly by the strength of *Yoga*, made
188	7	and fixed	and having fixed
196	26	inqurer	inquirer
"	32	misenception	misconception
200	22	nde	and
201	1	Sir	Sri
211	23	listen	do listen
212	33	mindor	mind or
215	31	They	Thy
228	5	Warroirs	Warriors
231	1	prevadest	pervadest
232	19	shown by	shown to thee by
231	29	unto to	unto
240	10	(by....sake)	by......sake
245	6	from,	from
266	31	for	far
271	10	inclucates	inculcates
274	1	*That*	*That* goal
"	26	A	V
282	20	satisfy	satisfy ;
283	34	Haters of	Haters who are of
287	8	That.	That, (*i.e.*, he is always of the same Sradha).
292	7	Aum	Aum, always
293	20	(in...hereafter)	in...hereafter
294	11	*Esa*	*Isa*
296	33	he	the
297	28	really	(really)
301	10	and useful	as useful
302	12	and n	and in
"	23	for	far
304	7	desire with	desire, or even with
308	26	Him,	Him by means of his own duties,
310	6	be taken	betaken
311	25	Mkuti	Mukti
313	9	hidden been	hidden, been
315	30	by Me	by me